

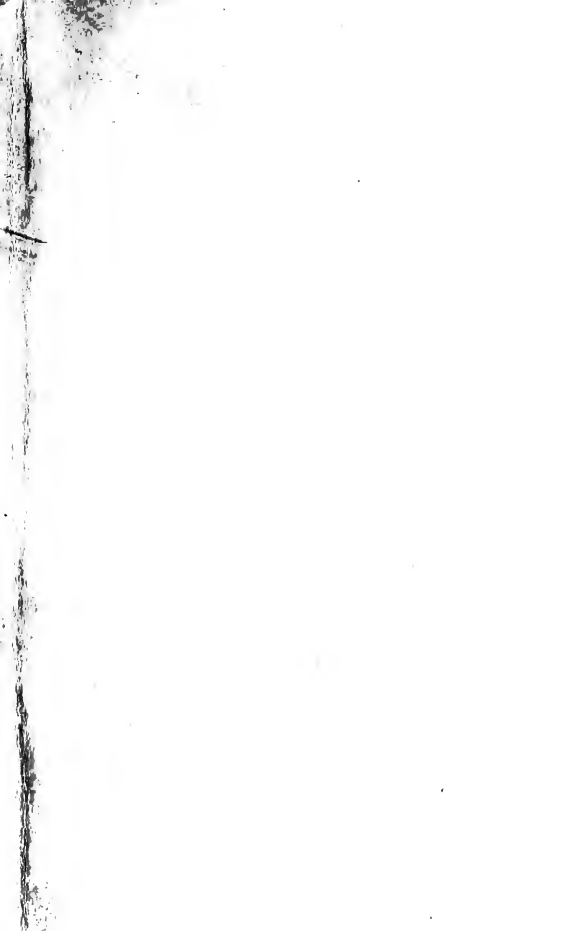
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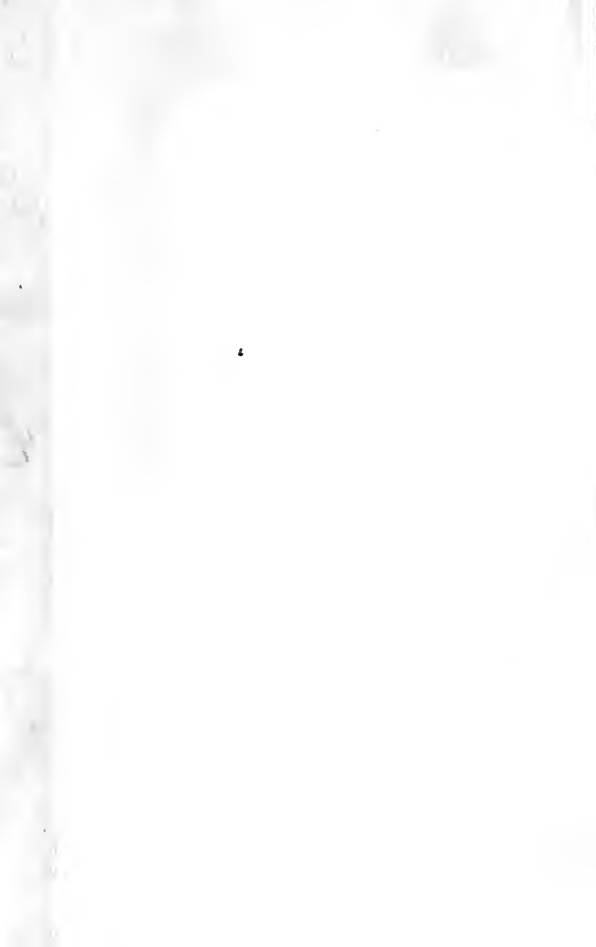




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## HISTORY OF EGYPT

BY

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# HISTORY OF EGYPT



## CHAPTER I

### INTRODUCTORY

I. EGYPT, A WONDERLAND.—There have always been a peculiar interest and a charm attached to Ancient Egypt and its story, arising out of the romance and traditions connected with the land. It was to Egypt that Abraham went ; in it Joseph fulfilled his high destiny ; at its court and schools Moses received his early training ; and there the Israelites groaned under the tyranny of Pharaoh, from which they were delivered only by the mighty power of Jehovah. The youthful nations of Greece and Rome were impressed by its hoary antiquity and high civilization, and to them also in many things Egypt became a schoolmaster. They, as all who since have visited the Nile valley, stood with awe before its colossal works, its pyramids and temples, its Sphinx and obelisks, and spread the fame of them through all lands. We do not wonder then, that in the popular mind Egypt was as a fabled land. Now, while there is more interest than ever in its story, Egypt is no longer regarded as a mere isolated wonder, like some extraordinary freak of nature, or one of its own pyramids ; but

we desire to know something of what that strange land really was, and what part it played in the development of the world's higher life.

2. THE LAND. — On modern maps the whole north-east corner of Africa is generally marked off as Egypt ; but such an Egypt is a creation of the map maker, and never existed in history. The historic land is a small country consisting merely of the Nile Delta, and the narrow valley of the river up to the First Cataract. Egypt is the gift of the Nile ; only the land directly fertilised by its overflowing waters belongs to the ancient kingdom ; and as said by Herodotus, no one is an Egyptian who does not drink Nile water. The whole extent of this territory does not exceed 13,000 square miles.

3. ITS NAMES. — The modern name of the land is from the Greek, and is supposed to have been a corruption of Ha-ka Ptah, the House of the Spirit of Ptah, the name of the temple in Memphis. The Old Testament name is Mišraim (Assyrian Mušru), a word meaning "border land." Because of the colour of the soil the Egyptians themselves called it Qemet or Black Land, and the desert Deshret, Red Land. In the inscriptions poetic names descriptive of the country are often employed. The most common of these are, The Two Lands, Land of the Sycamore, Land of the Sacred Eye, Land of the Inundation.

4. GEOLOGICAL FORMATION. — The rock-bed of Egypt is granite. Over this in the first fluvial period was laid a great bed of limestone in the north, and of sandstone south of Edfu. At Aswan

(Syene) is the First Cataract, formed by a granite range rising through the sandstone at right angles to the river. As the land emerged from the water a great "fault" or fracture was caused by its rising much higher on the east side. This long fracture, running parallel to the Red Sea, was partly filled with sand and gravel in the second fluvial period, leaving it a long narrow plain when the land again rose from the water. Along this a river made its way, bringing at high water much detritus, and creating a soil fit to support man and beast. The land thus made is Egypt. The soil deposited by the overflow has at present in Upper Egypt an average depth of 33 to 38 feet, and near the head of the Delta where the basin is in places below sea-level, a depth of 50 feet. From the depth of the soil and the present annual rate of deposit, Petrie has calculated that the Nile first began to overflow the plain about 8000 years ago; this, if correct, would give the farthest limits of Egyptian history, but a very great element of doubt must accompany such calculations. In pre-historic times the Delta was a great bay of the sea, but by Nile deposits and the drifting sand it has been filled up. It is said that at the present time the Mediterranean coast is sinking a little and the Red Sea coast rising.

5. ITS PHYSICAL FEATURES.—The Delta is a monotonous, level plain, with no woods or hills to add variety to the landscape. In neither part of Egypt are there any elevations, except the artificial mounds on which the villages and towns are built; but in the upper valley, the

river and the enclosing hills, rising to a height of 600 to 800 feet, make it more picturesque. The narrow valley from the Delta to Aswan is about 580 miles long and from 14 to 32 miles wide, but the alluvial soil never exceeds 9 miles in width. Beyond the fertile strip down its centre, the valley is desert, and its drifting sands continually tend to encroach on the cultivated fields.<sup>1</sup> Beyond the eastern plateau there is a great mountain range with peaks over 6000 feet high. Diorite, dark-red porphyry, black granite, syenite, alabaster, and basalt are found here, and were early quarried by the Egyptians for obelisks and other "monuments of eternity." Some emeralds and a little gold were also found. Egypt and its immediate neighbourhood are, however, very poor in useful metals.<sup>2</sup>

6. THE RIVER.—The principal feature of Egypt is its maker, the Nile. The Egyptian title of the river as a god was Hapi, but its common name was simply *ye'or*—*the river*, which is the name given to it in the Old Testament. It was supposed to issue from the heavenly ocean and to come to light above the cataracts. The Nile ranks as one of the three longest rivers in the world, being about 4000 miles long, but in volume

<sup>1</sup> In places it is possible to stand with one foot in a fertile field, and the other on the barren sand of the desert, only a small artificial ridge separating them.

<sup>2</sup> Gold came from Nubia and from South Arabia, silver perhaps from Cilicia, copper from Sinai, and later, from Cyprus, malachite and lapis-lazuli from Sinai and Mesopotamia. The places of tin and iron are unknown. Salt, alum, and nitron were found in the western desert.

of water it is exceeded by many shorter streams. It is formed by the union of the Blue and the White Niles at Khartûm; from there to the sea, 1350 miles, it receives no tributary except the Atbara, which enters it 140 miles farther down. As the country through which it flows is absolutely barren, the river loses much of its water by evaporation, irrigation, and infiltration. The White Nile rises in the lakes of Central Africa, and its waters never vary much in volume. The Atbara and the Blue Nile are in the dry season almost empty, but at other times are great rivers, rushing down from the eastern mountains, carrying with them the precious detritus which makes Egypt a habitable land. The Nile was the great highway of Egypt; upon it the great stones for tomb and temple were brought from the quarries, and along its waters were borne the trading vessel, the marriage party, and the funeral procession. Nature made navigation easy to the Egyptians: coming down the stream the current is strong enough to carry the vessel at a moderate speed, and ascending the Nile, the regular north wind fills its sails.

7. THE INUNDATION.—The annual overflowing of the Nile is caused by the spring rains and melting snows in the Abyssinian highlands. In the time of its coming it varies by only a few days. Early in June the water begins very slowly to increase, but it is not until the second half of July that the "real swelling of the reddening, turbid stream" occurs. Towards the end of September the water remains stationary for twenty or thirty days, but during the first half of October it rises again and

attains its highest level. By the middle of January it has receded within its banks again. The time when the waters are reaching their height is always a period of much anxiety. A "small Nile" means famine, for then the canals and reservoirs are not filled, and the higher fields lie barren.<sup>1</sup> On the other hand, should the river rise too high, houses are undermined and fall, many of the cattle drowned, and the grain in the granaries spoiled. Fortunately, the river rarely transgresses, and Egypt has had always much more regular harvests than Palestine, which has to depend upon rain.<sup>2</sup> When the river is at its lowest, its waters are greenish in colour and unwholesome; but as the waters swell, they become almost blood-like in colour and are then quite fit for drinking. At low water the Nile covers seven ells— $12\frac{2}{3}$  feet—of the nilometer at Roda, near Cairo, and when it reaches fifteen and two-thirds ells— $27\frac{2}{3}$  feet—the inundation has reached the height most favourable to agriculture, and the dykes and dams are then cut with noisy merrymaking. The flooding of the fields does not take place directly from the river. The cultivable land is laid out in huge basins, into which the water is conducted by a net-work of canals; when it is filled, the basin is shut up, and the water detained in it until the ground is saturated

<sup>1</sup> The new dam at Aswan will prevent this calamity in large measure.

<sup>2</sup> Cf. Am. viii. 3; Isa. lix. 19b; Gen. xiii. 10. Egypt was regarded in Palestine as a great garden. The greatest curse a prophet can pronounce upon the land of the Nile, is to declare that its river will be dried up.

and sufficient soil deposited. The overflow, according to the ancient Egyptians, was caused by Isis, weeping for Osiris, dropping a tear into the heavenly river, which, overflowing, caused the earthly river also to overflow. To this day, both Moslems and native Christians call the night between the 17th and 18th of June the "Night of the Drop," because then a heavenly drop falls into the Nile and causes it to rise. Any neglect of the irrigation system has always been disastrous to the land. Many of the high fields have to be watered entirely by machinery from reservoirs.

8. CLIMATE.—Rain seldom falls in Egypt except in the neighbourhood of the Mediterranean. In Upper Egypt a heavy rain does not occur more than once in fifteen or twenty years, and except for a rare thunder shower there is no rain at all. On the east the high mountain range robs the clouds coming from the Red Sea of their moisture, on the west is the great desert, so dry that a shower condensed in the upper air, is dissipated before it can reach the ground, while the heating of the moisture-laden winds coming from the Mediterranean as they proceed south prevents their parting with any rain. Therefore day after day there is the same powerful sunlight, dry, warm air, and blue, cloudless sky.<sup>1</sup> In summer the heat is intense. In the Delta the temperature seldom exceeds 95°, but in the upper country it sometimes reaches

<sup>1</sup> It is evident from the great denudation of the neighbouring hills, as well as from the remains of petrified forests, that in pre-historic times the land had a very heavy rainfall.

122° in the shade. Because of the dryness of the atmosphere the heat is not so oppressive as the same temperature in moister climates ; it is also tempered by the welcome north wind which blows with great regularity.<sup>1</sup> A very different wind is the Chamsin or Fifty which coming from the desert, laden with fine sand, causes much discomfort. Fortunately this wind is confined to the fifty days preceding midsummer, and seldom lasts more than a day at a time. The influence of the eastern desert and the Red Sea upon the climate of Egypt is very slight. From December to March the climate is delightful.

9. ITS PEOPLE.—The population of Egypt has always been very dense because of its fertility. At present it is between six and seven millions, a number probably exceeded in earlier times. The origin of its people is an unsolved and apparently insoluble problem. Many origins have been suggested but none are satisfactory, and neither ethnology nor language gives much help. To themselves the Egyptians were simply Rome(t), *the* People ; a peculiar people, specially favoured of the gods, and free from all foreign taint. This view has been held by some moderns, who say that they were “an unmixed race rising gradually into the consciousness of nationality.” The position of Egypt made that impossible, and destined the valley of the Nile to be the home of a mixed race. To the ancients, Egypt lay on the edge of the world ; it was the last land beyond which there

<sup>1</sup> In ancient times the Egyptians prayed that in the world to come they might be permitted to sit in the “cool north wind.”



was nothing but the untraversable desert. Into this land, then, in the movements of the nations came many peoples, who could go no farther, and to whom returning was generally impossible. Out of these successive immigrations of various races, the character of the land, in process of time, developed a type to which all later comers were assimilated.<sup>1</sup> The type thus resulting has persisted down to the present, and the fellahin of to-day have features similar to those seen on the statues of ancient kings. A varied origin is seen in the great diversity which can be traced in the modes of burial for nearly a thousand years after the first dynasty.

10. VEGETATION.—In spite of its fertility Egypt is poor in varieties of vegetation, and many of its most valuable plants were not indigenous. Its cereals in early times were wheat, barley, durra, peas, beans, and lentils. Vegetables have always been plentiful, especially those of the bulbous varieties, such as onions, cucumbers and melons. Flax and cotton were extensively grown. The vine was carefully cultivated, and some parts of Egypt were famous for their wines, but the popular beverage of the land was beer. The sycamore or wild fig is almost the only tree of workable wood which grows in Egypt. Its spreading branches give a welcome shade, and its roots go so deep for water that it may frequently be seen

<sup>1</sup> The people of Britain are the outcome of analogous circumstances. A later evolution of a type by environment acting upon a mixture of races is seen in the United States Americans. The process of the assimilation of new-comers to this type is going on there continually, and is frequently completed in one generation.

growing at some distance in the desert.<sup>1</sup> Date and dom palms are found, as also a few tamarisks and acacias. The olive tree was rare in ancient times, its oil being an imported luxury. Its place was taken by the castor plant, the oil of which was used for anointing and cooking.<sup>2</sup> Of the many marsh plants the most noteworthy were the papyrus and the lotus, both of which have almost disappeared from Egypt.

11. ANIMALS.—Animal life was more abundant. In the surrounding country lions, leopards, panthers, hyænas, desert wolves, and jackals were met with. The crocodile and the hippopotamus infested the river and its canals, but neither is now found below the Cataracts. Deer of various kinds abounded, and in the winter the marshes were full of birds. The domestic animals were asses, cattle, goats, sheep, and pigs, the horse and camel being introduced in comparatively late times. Dogs were much esteemed, especially for hunting. The uræus or asp, and the horned viper, both exceedingly poisonous, are frequently met with, while frogs, flies, scorpions, and locusts are so plentiful as at times to be a plague. Fish of various kinds abound in the river, and form one of the staples of food among the common people to-day as in early times (*cf.* Num. xi. 5; Isa. xix. 8).

12. DIVISIONS.—Egypt falls naturally into two

<sup>1</sup> Such a desert tree was always regarded as divine, and even yet the natives ascribe to them a special sanctity.

<sup>2</sup> Maspero says he has often been obliged when dining at native houses at Port Said to eat salads and sauces prepared with castor oil, and he assures us it was not so disagreeable as might be at first supposed ("Dawn of Civilization," p. 64, n. 4).

parts, the Delta in the north, and the long narrow valley from its apex to Aswan in the south. In historic times these have been under one sovereign, but everything points to a time when they were politically independent. All departments of the government, excepting the army, were double, and the king down even to Roman times bore the title, "King of the two lands." Each had its own crown and floral emblem, of different shapes and colours, respectively the lotus and a species of reed. The upper country was officially styled *To Res*, the south, which with the article *pa* gives the Hebrew and Greek name Pathros. Another division equally old was into counties or nomes, as they are generally called. There were twenty-one or twenty-two of these in each land, but the number varied. Each nome probably represented a prehistoric kingdom. It retained its own prince, capital, god, and totem, and was known by the name of its totem, which was generally an animal.

13. THE LIBYAN OASES.—The western desert lies lower than the eastern (§ 4) and in places it sinks below sea level. In these depressions the water possibly infiltrated from the Nile, coming to the surface, renders them fertile. There are five of these oases, supporting at present a population of nearly 60,000. The inhabitants of these oases were a constant source of danger to Egypt, into which they made many inroads. The people of the most remote oasis, that of Amen, adopted the Egyptian cult of Amen, and maintained it with great rigour, although they remained, as they are to-day, purely Libyan.

14. OTHER NEIGHBOURS.—To the south of the First Cataract lay Nubia, the Ethiopia of the Greeks and Romans, called by the Egyptians Kush (Hebrew, Cush), and one of their earliest conquests. It was to them a land rich in gold, cattle and rare animals, and from it they were supplied with negro slaves. The Nubians frequently made extensive raids into Egypt, but in later times many of them became mercenaries in the Egyptian army.<sup>1</sup> Beyond the eastern plateau lies the great Arabian desert. Here was the home of the Amu,<sup>2</sup> or nomads, a people who, in the opinion of the Egyptians, were the embodiment of all that was bad. These Amu were Semites, and their favourite employment was to raid Egypt. When their incursions became too frequent, large punitive expeditions were sent against them, which would frighten them into good behaviour for a while. With Syria Egypt had also almost constantly very close relations, both warlike and commercial. The land of Punt, situated on both sides of the southern Red Sea, was the Holy Land of the Egyptians, with which they always maintained friendly commercial relations.

15. CHRONOLOGY—The chronology of Egyptian history, as there is no absolutely certain means of fixing dates, is in a very unsatisfactory condition. The two sources from which information can be obtained are some lists of the kings, and astronomical calculations. None of the lists which have come down to us are older than the eighteenth dynasty,

<sup>1</sup> Beyond the First Cataract the valley becomes much narrower, being there only from  $4\frac{1}{2}$  to 10 miles wide.

<sup>2</sup> This is the name given to the people of Syria, of which these were a branch.

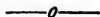
and all are more or less fragmentary. The data for astronomical calculations are also very incomplete. Petrie gives a series of dates, which he says cannot at the most be more than a century in fault on either side for the early kings, the range of error gradually becoming less until certainty is almost reached. For the first two periods the dates thus given seem to be the point earlier than which there is little probability of the event having occurred. On the other hand Meyer, a German historian, has prepared a list of minimum dates after which, he thinks, the different reigns cannot be placed. In the following pages down to the beginning of the New Empire both dates are usually inserted as showing the limits within which the reign occurred. From that time but one is given, as for this period the variations are slight.<sup>1</sup>

16. THE SOTHIC CYCLE.—All astronomical calculations to determine dates in Egyptian history are based upon clues afforded by the imperfection of the calendar. The year was of 365 days, and therefore a day in every four years was lost. In 1460 years a whole year would thus be lost.<sup>2</sup>

<sup>1</sup> I have, as a rule, followed the dates given by Petrie, as showing the latest results obtainable.

<sup>2</sup> The same would occur with us if there were no leap year. In 30 years January first would fall at the time Christmas now does, in 730 years it would come in midsummer, and in 730 years more it would be back again in midwinter. This precession of the New Year's Day through the solar year went on continually in Egypt, and as the change in one generation was not great it passed almost unnoticed except by the scholars, the Egyptians not being addicted to historical research. It was probably the inundation which first drew attention to this imperfection and led to some attempt to determine the exact year. The surest and simplest method of ascertaining the precise length of the year is to observe the sun's place

This period of 1460 years is called a Sothic Cycle, because Egyptian scholars marked the exact year by the heliacal rising of Sothis (Sirius, the Dog Star). A Roman writer relates that a Sothic Cycle began in 139 A.D., so that the date of the beginning of preceding cycles can easily be calculated. If, therefore, any seasonal event like the inundation or the heliacal rising of Sothis be dated by the calendar year it is not difficult to ascertain at what time in a cycle the event occurred, though the cycle itself has yet to be determined.



## CHAPTER II

### THE ANCIENT KINGDOM

17. HISTORICAL DIVISIONS.—Manetho, an Egyptian priest, who wrote a history of Egypt in Greek, divides the kings who ruled in ancient Egypt from the beginning down to the Greek period, into thirty-one dynasties; this division, although in some cases inexact and obscure, is always followed on

among the stars, and to take his relation to some one star as the New Year. This was what was done in Egypt, and the day chosen as the beginning of the year was the day on which Sothis could be first seen rising on the horizon in the glow of the dawn, that is, the New Year was the day on which Sothis first appeared as a morning star, which would be but for a few moments before it was lost in the light of the sun. This is called the heliacal rising, and a Sothic Cycle began when it fell on the first of Thoth, the calendar New Year's Day. A festival called Sed was celebrated every thirty years to mark the change of a week in the calendar. These are quite frequently mentioned.

account of its convenience. For the sake of convenience it is also customary to divide the history into three periods, known respectively as the ancient, middle, and new kingdoms.

18. THE MYTHICAL DYNASTIES. — Like all ancient peoples the Egyptians looked back to a golden age when their land and people were under the direct government and tutelage of the gods. This age is divided into three periods or dynasties. The first lasted for 12,300 years, and was ruled by a succession of seven great gods, who taught the Egyptians the beginnings of all their civilisation. The second was a dynasty of nine minor deities or demi-gods, whose rule lasted for 1570 years, when their sovereignty gave place to that of a series of thirty supernatural heroes, whose rule lasted for 3650 years. The heroes (or spirits) were followed by ordinary mortal rulers, beginning with the ten kings of This (Tini), who reigned in Egypt for 350 years.

19. PREHISTORIC TIMES.<sup>1</sup>—Until a few years ago no monumental remains extending beyond the Fourth Dynasty had been discovered, and many considered the kings who were said to have preceded it, as also mythical. In late years numerous remains of these early dynasties have been found, and even the grave of Mena himself, the first king of the first dynasty, has been identified.<sup>2</sup> Not only so, but graves carrying us back far beyond Mena have been opened, giving us a glimpse into the

<sup>1</sup> This section and the most of the succeeding one are taken from an article on "Recent Years of Egyptian Exploration," by Flinders Petrie in the *Pop. Sci. Mon.* for April 1900.

<sup>2</sup> Some question the correctness of this identification.

ages preceding history in the Nile valley. Two periods in this early time can be traced. In the first period the people buried their dead in shallow circular graves, contracting the body so that the knees almost touched the face, and wrapping it in gazelle or goat skin, sometimes fastened with a copper pin.<sup>1</sup> In the hands they placed a piece of the valued malachite, and near the head was set a simple bowl of red or black pottery. The pottery is varied and graceful in form, and decorated with patterns done in white clay on the dark red surface. Marks of proprietorship are very common, and are the first steps towards the later writing. The second period belonged to a kindred people. Much of the pottery remained the same, but a new style in hard buff painted with patterns and subjects in red outline came into use.<sup>2</sup> Copper was now more generally used, and gold and silver are also found. In the graves of this period were placed spoons of ivory, and rarely of precious metals, and vases carved in a variety of hard stones; but hair combs, which were common in the former period, have now ceased to be worn. Flint working in Egypt at this time attained to the highest stage of perfection ever known in any land. In the later stage of the second period writing signs disappear.

20. DYNASTIES I.-III (P. 4777-3998, M. 3180-2700).—In the third period revealed by the graves, that of the first dynastic kings, the tombs are much

<sup>1</sup> This method of burying is evidently symbolic of man entering another life through the grave.

<sup>2</sup> Among the subjects portrayed are ships with cabins and banks of rowers.



more elaborate, and are now great halls of about 50 feet long by 32 wide. There are in them vases of hard and beautiful stone, immense jars of alabaster, and hundreds of common jars for food for the dead. Soon smaller rooms were added to the main hall for worship or for storing offerings. The retainers were buried in smaller tombs around the royal grave. From the carvings on slates and mace heads found in these graves, it is evident that the work of the early kings was the consolidation of the kingdom. One king records myriads of slain enemies, another pictures a captive king whom he has taken with over a million other prisoners;<sup>1</sup> and a third king shows his triumphant entry into the temple over the bodies of slain enemies. In spite of these wars much progress must have been made in the arts of peace. Naturally many traditions of these kings were current among the Egyptians. Two were reputed to have been great physicians, and a favourite recipe for making the hair grow is attributed to one of them. One was over 8 feet tall, and in the reign of another the Nile flowed with honey for eleven days.

21. THE NEW RACE.—The first dynasties are evidently the princes of a new and conquering race, which invaded the valley of the Nile, and Mena may have been the first to unite the crowns of the two lands. The original home of this race is uncertain. They probably came, as many writers think, from Punt (§ 14). The fact that the

<sup>1</sup> The regular Egyptian system of notation is already complete, as is also the ability to exaggerate.

first seat of the new dynasty was at This, near Abydos, which lies at the head of the great Koser road to the Red Sea, makes it almost certain that the new race came into Egypt by that way, and the reverence which the Egyptians had for Punt would be accounted for by the fact that it was the fatherland of their first kings. Petrie thinks that the people of Punt and the Phœnicians were of the same stock. Whether this theory be correct or not, there is much reason to believe that the new race was Semitic. The Egyptian vocabulary is certainly not Semitic, but its grammar as certainly is. This points to the conquest of Egypt at some time by a Semitic people of superior civilization, who identified themselves with the conquered people, and adopted their language ; but finding the primitive language too limited in its scope to express the various moods, tenses, voices, and other inflections to which they had been accustomed, the new race gave the Egyptian vocabulary the grammatical structure of their own tongue. This period appears to be the most likely time in which such a development would take place.

22. DYNASTY IV. (P. 3998-3721, M. 2830-2700).—The fourth dynasty has left greater memorials of itself than any monarch has ever done since, for its kings built the greatest of the pyramids. Sneferu, the first king of this house, had to fight Asiatic tribes which attacked Egypt, and to prevent the inroads of these Amu (§ 14) he built a great wall of fortifications across the eastern frontier of the Delta. He opened mines in the Sinaitic Peninsula for copper and malachite, and a

tablet erected in his honour there shows this king in the act of smiting an Arab. He built for himself the pyramid of Medûm, and his worship was very popular for many centuries. His successors Khufu, Khafra, and Menkaura built the three great pyramids of Gizeh, works which have not been approached in size by any pyramid of later times. In this dynasty and in the following Egyptian art was at its zenith, and some of the best examples of statuary both in wood and stone date from this period.

23. THE PYRAMIDS.—The pyramids are rightly considered one of the wonders of the world, and taking into account the purpose for which they were built they might almost be regarded as the greatest. The largest, that of Khufu, is at the present time 451 feet in height, with 568 feet as the length of the sloping face, and each base 750 feet in length. Originally the measurements were somewhat greater, as it now lacks the outer layer. It covers about thirteen acres of ground, and is calculated to contain 6,800,000 tons of stone, probably more stone than has ever been put into any one other building. The limestone of which it is composed came from the quarries on the opposite side of the river, and the granite with which it was finished came from Aswan five hundred miles up the Nile. Herodotus was informed that a million men were employed three months annually for twenty years in erecting it, and Petrie thinks this number working for the three months of the inundation when other work could not be done would be sufficient, if there was besides them a

large permanent corps of stone-cutters. The people of later times execrated the memory of the pyramid builders because of their cruel oppression—a tradition in which there is likely too much truth.<sup>1</sup> The pyramids were first built in steps, then levelled off by great blocks of dressed stone, after which the whole pyramid was carefully polished. On the great pyramid none of this facing now remains, so that it is easy of ascent by means of the steps. The workmanship in this pyramid varies greatly in quality. In the queen's chamber the jointing of the granite blocks which line it is "an unsurpassable marvel of skilful masonry." The work is so well done that the joints can scarcely be distinguished, "neither hair nor needle can be inserted," an old Arab writer says. How such exact stone-cutting could be done at that time is as yet unknown, though it has been suggested that they used drills fitted with jewel points. In the king's chamber above, which is reached by the Great Hall, the work is very much inferior. The measurements of the second pyramid are—height 450 feet, slope  $566\frac{3}{4}$  feet, and base  $694\frac{1}{2}$  feet, and of the third, height 204 feet, slope  $263\frac{3}{4}$  feet, base  $356\frac{1}{2}$  feet. Each side of the pyramid is carefully placed facing one of the four cardinal points of the compass.<sup>2</sup> In all the pyramids, of which there are about seventy, great ingenuity was displayed in hiding the sepulchral chamber, which was generally underground. The passage was

<sup>1</sup> Khufu is said to have closed the temples lest the people should waste time at worship.

<sup>2</sup> For a discussion on the method followed in building, see Baedeker, "Egypt," p. 109, and Petrie, "History," i. 5-8.

closed with great stones, and numerous false passages were built to deceive and discourage any who might seek to rob the dead.

24. THE SPHINX.—The pyramids and the Sphinx are closely associated in the popular mind as the two great wonders of Egypt. The Sphinx is a knoll of rock running out to a promontory from the pyramid plateau. This headland has been in some age carved to resemble the human head, and the rock behind it has been given the semblance of a recumbent lion. It may be that a natural likeness suggested this figure. The head is now much mutilated,<sup>1</sup> but it is still very impressive, not only from its gigantic proportions,<sup>2</sup> but from its air of "impassive dignity." By some the Sphinx is regarded as pre-historic, but this is improbable. It belongs to some time later than the fourth dynasty and earlier than the eighteenth. From a fancied resemblance some conclude that it was made by Amenemhat of the Twelfth. Near the Sphinx is the granite temple, sometimes wrongly called the Temple of the Sphinx, one of the finest examples of Egyptian masonry.

25. DYNASTY V. (P. 3721-3503, M. 2700-2560).—The first king of this dynasty was a usurper, perhaps a priest. No great foreign wars mark

<sup>1</sup> The mutilations date from the Arab Conquest. A fanatical sheikh did it much harm in 1380 A.D., and later the Mamelukes used it for a target. According to newspaper reports the Sphinx is weathering rapidly on account of the damper atmosphere produced by extended irrigation.

<sup>2</sup> It is said to be 66 feet from the top of its head to the platform between its paws.

this period, though a strong hold was kept upon Sinai and its mines. The attention of the kings was mainly given to tomb and temple building. An, the sixth of this line, was the first king to adopt a throne-name, a practice followed by almost all his successors. This throne name always contained the name Ra, as the kings claimed to rule because they were of divine origin. On the walls of the pyramid of Una are some religious and magical texts which must date from pre-historic times, as already they seem to be but vaguely understood by the scribes. The tomb of Tyi, an architect, and son-in-law of the king, contains a series of mural decorations which illustrate Egyptian life in this early time. Tyi was one of the leading nobles in the kingdom, and yet as no mention is made of his father he is evidently sprung from the people.

26. DYNASTY VI. (P. 3503-3335, M. 2560-2400).—This house, which secured the throne after much fighting, was more energetic than its predecessor, and its ideal appears to have been foreign conquest and exploration. Its most famous king is Pepi I., the real founder of Memphis, monuments of whom have been found all over Egypt. He carried on war with the "sand-dwelling Nomads" of the Sinaitic Peninsula and Palestine, and seems to have been the first king to claim these lands as tributary territory. In his eighteenth year a Sed festival was observed (§ 16), which is the first mention of this celebration. In the time of Pepi II., who reigned ninety-four years, there were important commercial expeditions—one to Punt, and

one to the king of the Soudan, to procure a dwarf for the sacred dances. Pepi II. was probably in his extreme old age incapacitated, which naturally led to much scheming to secure the supreme power. In consequence a time of weakness begins with the close of his reign. The dynasty lasted only thirteen years after his death, and almost nothing is known of the history of the country for the next four dynasties.

27. THE BIOGRAPHY OF UNA.—The first continuous historical narrative which has come down to us dates from this period. It is the biography of Una, the first noble of his time, and gives a good description of the busy life of a capable Egyptian official. He was girded in the reign of Teta (VIII.), that is, he ceased to run naked, and put on the waist-cloth. As he grew in stature he increased in favour, and held office after office. Because of his trustworthiness, he received from Pepi I. the exalted title, "only friend of the king," and for his tomb was given fine stone from the royal quarries, the highest mark of kingly favour. He was appointed to take the evidence at the trial of Queen Amtes, a delicate and important case of which no details are given. The crowning event of his life was an expedition which he commanded against the Amu. He was subsequently engaged in superintending the quarrying and transporting of the special stone for the pyramid of Pepi. While taking down the basalt block for the table of offerings, he was caught in the month Epiphi by the subsidence of the Nile, and was unable to bring the stone safely to Memphis. This

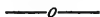
information is of importance, as it marks the time of Epiphi at this reign. Una also superintended the digging of five canals, and the building of vessels for the carrying of more granite.

28. NITOKRIS.—Of Queen Netaqerti, the last ruler of this line, nothing is known, except the name and some traditions. Herodotus says, that after a year's reign the brother of Nitokris was assassinated, and his sister-wife, the "beautiful one with the rosy cheeks," succeeded him. Determined to avenge his death, she secretly prepared a great banqueting hall beneath the level of the Nile. To a feast here she invited all those implicated in the murder. In the midst of the feasting the river was suddenly turned into the chamber, and all the guests perished. Tradition also credits her with having built the third pyramid of Gizeh. Such a claim is without foundation, but the Arabs still believe that it is haunted by the ghost of a beautiful woman.

29. DYNASTIES VII.-X. (P. 3322-2985, M. 2400-2130).—This is one of the "dark ages" of Egyptian history, and of the period we have no information, except what can be gathered from some lists of names and a few unimportant monuments. It was a time of decentralization. The nomarchs made themselves more and more independent of the central power, one evidence of which is seen in the nobles being buried in the cemeteries of their own capitals. It was also a time of anarchy, each noble struggling to keep his own, and as much more as he could seize. This condition of affairs naturally offered a tempting opportunity to



any strong neighbouring power, and three foreign names on the lists show that invasion was added to the other evils under which Egypt suffered. One of these alien kings bore the name Yaqebher, which is the Hebrew name, Jacob-el. Another bears the name Khyan, and is called a *heg-setu*, or Arab prince. In this period of confusion the Theban nomarchs gradually increased in strength, until they were able to take the lead in Egyptian affairs, and finally to ascend the throne.



## CHAPTER III

### THE MIDDLE KINGDOM

30. RISE OF THEBES.—Down to this time the centre of rule had been at or near Memphis, an ancient city near the apex of the Delta. When Egypt comes again into the light of history the capital has moved 400 miles up the Nile to Thebes, a city well situated for a commercial centre, and far removed from the dangers of Asiatic invasions. Thebes was originally merely the capital of a nome, but its princes had been men of ability, and had made their province the centre of Egyptian activity against the foreign invaders. Soon after being made the capital of the land, Thebes became a large and important city, but in modern times it is represented by the villages of Karnak, Luxor, and Medinet Habu.

31. DYNASTY XI. (P. 3005-2778).—Of the nine

kings of this dynasty six are named Antef, and three Mentuhotep. The first part of the dynasty was spent in bringing order out of confusion and establishing the government on a firm basis. Of most of the kings very little is known. A monument of Antef IV. shows that monarch accompanied by four hounds of different breeds, named respectively Gazelle, Greyhound (?), Blackie and Firepot. Antef VI., the last king, sent an expedition to Punt, which returned from the Holy Land laden with incense, precious stones, and rare animals. By digging four large reservoirs at different places, the road through the valley to the sea was made practicable for later caravans.

32. DYNASTY XII. (P. 2778-2565, M. 2130-1930).—Later ages looked back to this dynasty as having been a golden age, for it was a period of long reigns, great prosperity and extensive conquests. It also witnessed a great revival in art, "beauty was added to strength" and some of its monuments are as "perfect in workmanship as anything wrought by man." Many of the classics which were in after time studied in the schools, belonged to this age, or were ascribed to it. A favourite was the interesting story of "The Son of the Sycamore," which some take to be a biography, but others regard as a historical romance. The Son of the Sycamore, a nobleman, when he was informed of the death of King Amenemhat, fled to Syria. Here he was hospitably received, given a Syrian wife, and became a leader among the people. But in his old age his heart turned back to the land of his nativity. He wrote to the Pharaoh, who, on

condition that he brought none of his children with him, kindly gave him permission to return. Thereupon leaving all behind him he returned to his homeland. The hero of the tale is evidently a member of the royal family of whose loyalty to the new king there was, or might be, some suspicion, and who therefore fled to make sure of his life. This story shows that it was too common a thing in Egypt, as it was in all oriental lands, for the new king to kill his brothers, and all who might be suspected of having designs upon the throne.

33. AMENEMHAT I. (P. 2778-2748, M. 2130-2100).—This king was one of the most vigorous monarchs Egypt ever had, and his monuments are to be found throughout the whole land. When he succeeded in making himself king he found the nomarchs a great source of trouble. These had succeeded in making themselves almost independent, and the first work of the new king was to bring them again into proper subjection. To this end he rearranged the boundaries of the nomes, and "restored that which one city had taken from its sister city, causing one city to know its boundaries with another city, and established their landmarks as heaven." Owing to the development of the provincial resources the king could be no longer an independent despot, but as occasion arose or could be made, Amenemhat appointed his own friends nomarchs, thus making the throne again supreme. He carried on very successful campaigns against the Libyans, Nubians and Asiatics. He also did much building, and began the decoration of the temple of Amen in

(1)

(2)

(3)

Thebes, which had been founded in the previous dynasty, and which by being added to by following kings down to Greek times, was destined to become the most magnificent temple the world has ever seen. One of the classics of Egyptian scholars was the "Instructions of Amenemhat," a collection of proverbs which were traditionally supposed to have been written by the king after his abdication. Ten years before his death he associated his son Usertesen I. with himself as his assistant and successor. This example was followed by nearly all the kings after his time, and did much to render successions peaceful. In an eastern court where there is a harem and no strict law of primogeniture, there is always much plotting among the aspirants to royal honours and their friends, but this difficulty was greatly obviated<sup>1</sup> by the king himself appointing his successor. The right of succession in Egypt remained, down to the last, in the female line, the heir-apparent was a royal princess, that is, the daughter of a royal mother. To secure the throne the king always married this daughter to the son whom he had chosen to succeed him, who then became heir to the throne through his wife.<sup>11</sup> Even full brother and sister could be thus married.<sup>2</sup> In one case at least the king seems to have married his own royal daughter immediately after her birth,

<sup>1</sup> Cf. the succession of Solomon.

<sup>2</sup> Among primitive peoples relationship is generally counted through the mother not the father, but marriages of full brother and sister, which were common in Egypt, would be as abhorrent to the primitive man as to us. Children of the same mother could never marry (cf. Gen. xx. 12).

evidently to prevent any usurper claiming the throne by asserting a marriage with her.

34. HIS SUCCESSORS.—The kings of this dynasty walked in the steps of its founder, and sought to extend by conquest the power of Egypt. Nubia especially was the scene of many of their wars, because of its gold mines, and the Wawat so frequently mentioned must be the valley of Ollaqi which runs from Korusko to the sea. Usertesen I. penetrated beyond the Second Cataract, where two of the fortresses he erected can still be traced. He was afterwards revered as the founder of Ethiopia, and a long hymn in his honour has been found. At Beni-hassan (167 miles south of Cairo) there are the tombs of many nobles, and in one of these, is an interesting wall painting showing us something of life in Syria at this time.<sup>1</sup> It is the picture of thirty-seven Amu or nomads from Asia who have come down to Egypt to trade in kohl, the favourite eye paint of the people, and shows them being brought into the presence of the prince, the deputy of Pharaoh. Those represented are the chief, and a follower each with a gazelle, four men armed with bows, boomerangs and spears, two children on an ass laden with rugs, four women wearing shoes, and gaily dressed in coloured garments woven in checks or stripes, an ass laden with baggage, a man carrying a water bottle and playing on a lyre, and a Bowman with a boomerang. The men wear pointed beards, and the faces are unmistakably Semitic. The leader is named Absha, which is the same as the Hebrew name Abishai ;

<sup>1</sup> Some have regarded this as an illustration of Gen. xii. 10.

and he is called in the inscription a *heq-setu*, or prince of the hills, the same title that is given to the foreign king Khyan (§ 29). From what can be gathered from this picture the civilization of Syria was well advanced at this time.

35. THE FAYÛM.—This province, the most fertile in all Egypt, is situated in the Libyan Desert. The Fayûm is really one of the oases, but because it is watered directly by the Nile it has always been regarded as part of Egypt. It is an oval-shaped depression in the desert, in parts 120 feet below sea level. It is connected with the Nile by a long channel, the Bahr Yusuf, which in the time of the inundation brings to it the mud-bearing waters, making it a great lake. By building an embankment about 20 miles long, Amenemhat III. reclaimed here an area of over 40 square miles, which became as it is to-day, one of the most beautiful and most fertile spots in the whole land. By means of dams and other works, the lake was made a reservoir which held a large amount of the surplus water of the overflow, and gave it up for irrigation in the dry season. Traces of the locks used have been found, but probably in Greek times the system was already abandoned. The king erected in this province two great statues of himself, and the pyramid of Illahun in which he was buried. Here also he built one of the greatest funerary temples, the far-famed Labyrinth, of which to-day only a few insignificant ruins remain. The provincial capital Shed, the "Rescued," was called Crocodilopolis by the Greeks, because the patron deity of the district was Sebek, the crocodile-

headed god to whom all crocodiles were sacred. One of these animals was kept in the temple.



## CHAPTER IV

### THE HYKSOS—DYNASTIES XIII.-XVII

36. DYNASTIES XIII.-XIV. (P. 2565-1928).—The second great period of obscurity to which we now come is to the historian much more unsatisfactory than the former, because the little remembered about it shows that very important events must have happened in it. The powerful kings of the first part of the twelfth dynasty gradually gave place to weak ones, and since because of its shape Egypt could be strong only when it had a strong central authority, a policy of decentralization began again and resulted in a period of confusion. Now when the strength of the throne was gone, the nomarchs who had shared in the great prosperity brought about by the vigorous kings, naturally separated themselves more and more from the central power, and preyed upon one another. The whole period was one of internal strife, civil wars and foreign invasion. The thirteenth dynasty had probably a Fayûm origin as the majority of the royal names contain the divine name Sebek (§ 35). Its capital was at Thebes. Of the fourteenth very little is known. The fact that its capital was at Choïs, an obscure Delta town, points to active strife between

north and south, and it may be that the two dynasties were largely contemporary.

37. THE HYKSOS.—When nations lay before themselves as the ideal a career of successful slaughter and pillage, which, with rare exceptions, has been the ideal down to comparatively modern times, a country divided against itself lies a tempting prey to its neighbours. That was the condition of Egypt at this time, and the inevitable foreign invasion was added to the disorder already existing in the land. Asiatic peoples, known in history as the Hyksos, successfully invaded the whole land, although they never subdued Upper Egypt so completely as they did the Delta. These foreigners built as their capital, Tanis (Zoan, Num. xiii. 22), near the frontier between Asia and Egypt. Dynasties XV., XVI. and XVII. were Hyksos kings, but contemporary with the last there was a native dynasty reigning in Thebes, the foreigners having been expelled from the greater part of Upper Egypt. Among the Hyksos the best known name was that of Apepi I. These foreigners seem to have adapted themselves very fully to Egyptian life and religion; the tradition which accuses them of trying to root out the ancient religion of Egypt, receives no support from the few records of the time. They retained their own god Sutekh,<sup>1</sup> but identified him with the sun-god Ra. Many think that it was during this time that the Hebrews entered Egypt, but in the uncertainty of the chronology it is impossible to dogmatize.

<sup>1</sup> After their expulsion Sutekh was identified with Set, the Satan of Egyptian theology.



38. STORY OF JOSEPHUS.—Almost all our information about these foreigners comes from Josephus, who, writing against Apion (I. 14), quotes the following from Manetho :—"In the time of King Timaus, God was displeased with us, I know not how, and there came an ignoble race from the east into our country and subdued it without a battle. They then burned down our cities, demolished our temples, and treated our peoples barbarously. At length they made one of themselves, Salatis, king, who made Memphis his capital. He made both Upper and Lower Egypt tributary, and stationed garrisons where necessary. He especially sought to render the eastern boundary secure as he feared the growing power of the Assyrians.<sup>1</sup> He selected a city in the Saite (Sethroite) nome, named Avaris, and strongly fortified it with walls, and stationed in it 240,000 men fully armed. In summer Salatis came to Avaris to collect tribute and exercise his soldiers, in order to terrify foreigners. Salatis reigned thirteen years and was followed by five others who reigned in all two hundred and fifty-three years and ten months. These six were the first rulers among them, and during the whole period of their dynasty they made war on the Egyptians, hoping to exterminate them entirely. All this nation was styled Hyksos, for *hyk* in the sacred dialect means king and *sos* in the vulgar tongue, a shepherd. Some people say they were Arabians. The Hyksos retained possession of Egypt 511 years. The kings of Thebes and other provinces raised insurrection, and a long and

<sup>1</sup> The Assyrians had not yet appeared upon the stage of history.

terrible war was carried on till the shepherds were overcome by a king named Alisfrag-mouthôsis<sup>1</sup> and expelled from the other parts of Egypt and hemmed up in a place of about 10,000 acres called Avaris. Around this they built a vast strong wall to keep all their possessions and their prey. Thummosis, son of Alisfrag-mouthôsis, beleaguered the place with 480,000 men, but when he despaired to capture the place they came to a composition that they should leave Egypt, and should be permitted to go without molestation. They therefore departed from Egypt with all their families, in number not less than 240,000, and bent their way through the desert to Syria, and settled in the country now called Judea, where they built a city large enough for them, and called it Jerusalem."

39. EXPULSION OF HYKSOS. — Although the Hyksos were not Hebrews, this version of Manetho appears to be in its main features correct.<sup>2</sup> Upper Egypt was the first to rally against the aliens, and by the vigorous kings of the seventeenth dynasty the greater part of the South Land was freed, and then by Aahmes, the first king of the famous eighteenth, the Hyksos were completely driven from the land.

40. THEIR RACE. — The nationality of the Hyksos is still in dispute. Arguments were formerly based on certain statues and human-headed sphinxes, which are now admitted to be more ancient than this time. The meaning of the name given by

<sup>1</sup>This name may be a corruption of a possible title of Aahmes, Aahmes-pahar-nub-tes-taui, Aahmes, the Golden Horns, binding-together-the-two-lands (Petrie, ii. 20).

<sup>2</sup>Very likely the Hyksos took Jerusalem, which was the strongest and most important town in South Syria.

Josephus is probably the correct one, and some think the foreigners were mainly Semites, while others are of opinion that they were Hittites and other non-Semitic peoples of Eastern Asia Minor, who, having conquered Syria, descended on Egypt. From the importance of the Hittites in the next two dynasties it is probable that they formed a strong element in the invading forces. Manetho gives 511 years as the length of the Hyksos period, but some conclude that it was more likely about 200 years.

41. DYNASTY XVII.—The time of this dynasty was occupied by the long war of independence. The most notable king was Seqenenra the Brave, who died in battle. His mummy was found at Deir-el-Bahri (§ 61), and the head shows three severe wounds. His queen Aah-hotep was one of the great women of Egypt, and was for ages an object of worship, as was also her still more famous daughter Nefertari. The jewelry of Aah-hotep was found intact in her coffin, which was discovered slightly buried in the most ancient part of the Theban cemetery, where it doubtless had been hidden to escape spoliation. Her jewelry consisted of many pieces of great value and beautiful workmanship, the most of it the gift of her son Aahmes, some of whose jewelry was also found in the coffin. A fragment of a papyrus contains a scrap of the Tale of Apepi (§ 37) and Seqenenra, in which the foreigners are represented as having been most cruel and tyrannical towards the Egyptians, whose religion and temples they sought to destroy.

## CHAPTER V

## THE EIGHTEENTH DYNASTY—1587-1387

42. THE NEW DYNASTY.—With this line of kings begins and ends what is from a political standpoint, the most glorious epoch of Egyptian history. Egypt, which had been made a military nation by the war of independence, became a conquering power, subduing all lands from the Libyan oases to the Euphrates. But a period of conquest is always a testing time to a nation. Egypt was unable to assimilate the new forces let loose in the midst of her civilization, and the height of her glory was the beginning of her decadence. This period also witnessed one of those strange religious movements which seem to arise so mysteriously, and which either by success change the whole character of the land, or by failure leave the country worse than before. The latter was unfortunately the case in Egypt.

43. AAHMES I. (1587-1562).—The great work of this monarch was to bring to a successful conclusion the war of independence, and re-establish order in the land. Within a few years of his accession he expelled the Hyksos from Egypt and overran the country as far north as Phœnicia. On his return he punished the Nubians who had invaded the land in his absence. Aahmes having his land at peace and his fear upon his enemies, set himself to make Thebes a great city, and to restore the temples and worship of the gods.

Nefertari, the sister-wife of this king, by marriage with whom he secured his right to the throne, was one of the most venerated figures in Egyptian history. After her death she was adored on an equal footing with the great gods, and seems to have been regarded with the same affectionate veneration as many Christians give to the Virgin. The next three kings Amenhotep I. (Amenophis), Tahutmes I. and II. (Thothmes) are of little importance historically. They did some building, and carried on the wars a Pharaoh might be expected to wage. Tahutmes I. penetrated into Syria as far as the Euphrates, but it is doubtful if he gained any lasting hold upon the north. Tahutmes II. was a figure-head, the actual rule being in the hands of his clever sister-wife Hatshepsut.

44. HATSHEPSUT, QUEEN.—This queen is the most famous the valley of the Nile ever had, and is one of the most interesting figures in its history. She was the favourite of her father, and was married by him to Tahutmes II., who thus became nominally king, but into whose weak hands no real authority ever seems to have passed. On his death she was for twenty-two years regent for his successor, most of that time much against his will. She proved herself a very capable monarch. She seems to have regretted that she was a woman for she frequently had herself sculptured, clothed as a king, and with the false beard which kings are always represented as wearing. Nevertheless her rule was womanly and her energies were directed

towards works of peace. She operated the mines in the Sinaitic Peninsula, and cultivated friendly relations with foreign nations. She was active in building and restoring temples and again bestowed upon the Delta its share of royal favour. The greatest architectural work of this queen was her vast and magnificent temple at Deir-el-Bahri. It is built on three terraces, the highest being against the solid rock, which forms the back of the third temple. The walls of this upper temple are covered with decorations picturing life in Egypt, and the works of the queen. The most interesting of these historically are the illustrations of a commercial expedition sent by her to Punt. In these, as in all their pictures, great attention is given to detail; for example, the fishes in the Red Sea are so carefully drawn that the different kinds may easily be recognised. Scenes in Punt are shown together with pictures of the lading and other events in the course of the enterprise. This expedition, which was carried in five large vessels, was received with every courtesy by Parohu, King of Punt, and his people. The ships returned safely with incense, balsam, cosmetics, ebony, ivory, gold, leopard skins, baboons, greyhounds and giraffes. The next greatest of the works of Hatshepsut are the obelisks she erected at the temple of Karnak. The larger was put up at the Sed festival, in her sixteenth year. It is of beautiful workmanship, in the "fine granite of the South," and is nearly a hundred feet high. It was quarried, transported to Thebes (135 miles), set up, polished and

inscribed all in the incredibly short space of seven months.

45. TAHUTMES III. (1503-1449).—The date of Tahutmes, the greatest of all Egyptian conquerors, is almost certain. A heliacal rising of Sothis (§ 16) on the 28th Epiphi is recorded, and from this and the mention of Sed festivals and new moons, Mahler has calculated that he began to reign on March 20th, 1503, and died upon February 14th, 1449. Tahutmes chafed under the control of Hatshepsut, and his first work, when independent, was to obliterate her name wherever he found it. Yet he owes much to her, for by her peaceful, yet strong sway Egypt had been rendered prosperous and contented so that when he became his own master, he could give his ambitions for foreign conquest full scope. The greatest events of his reign are his numerous wars, but he had also time for much building. He erected a beautiful temple at Elephantine and another at Semneh above the Second Cataract, to Usertesen III., the conqueror of Nubia (§ 34). He also built the great colonnaded hall in the temple of Karnak. "Cleopatra's Needle" on the Thames Embankment is one of his works. He erected it at On (Heliopolis) in honour of his father the Sun. Thence in the Greek period it was removed to Alexandria, and then again in the last century to Britain. The mummy of Tahutmes shows this great warrior to have been a small man about five feet two inches tall. Scarabs of this king were very common in later times, and were in great demand as talismans.

46. SYRIAN WARS.—The extensive annals which this king has left give a graphic picture of his wars, and of the state of Syria and the wealth and luxury of its inhabitants at this time. Immediately after the death of Hatshepsut, he collected his forces for a campaign against Syria. He marched with his army to Gaza, 160 miles in twelve days, and in ten days more he was at Carmel ninety miles away, a feat of which he was very proud, as such rapid marching had never before been done by Egyptian troops. After resting for a few days he crossed the mountains and at Megiddo<sup>1</sup> met and completely defeated a confederation of Syrian chiefs. The neighbouring princes hastened to send tribute and hostages to save their lands from being ravaged, and even the king of distant Assyria, a country now for the first time coming into prominence, sent propitiatory gifts.<sup>2</sup> Between this and his forty-first year Tahutmes made thirteen more campaigns into Syria, all being successful and yielding much booty. These wars gave Egypt a prestige in Syria which was never completely lost, although clear-seeing men like Isaiah the prophet of Judah perceived the inherent weakness of Egypt and her inability to give permanent assistance. In these campaigns the most inveterate enemies Tahutmes had to encounter

<sup>1</sup> Megiddo because of its situation has probably witnessed more battles than any other spot in the world. In Revelation the great war between good and evil is called the battle of Mt. Megiddo.

<sup>2</sup> The King recorded the victories of this glorious year on a stele which he erected in the Wadi Halfa, and a great hymn long a favourite with the people was composed by a priest of Amen to celebrate his home-coming.



were the Hittites, whose capital Qadesh on the Orontes, was several times sacked. The great King also led two expeditions against Nubia and from both returned laden with loot.

47. RESULTS OF SYRIAN CONQUEST. — The enormous spoils collected in these campaigns inaugurated an era of great prosperity in Egypt, and the character of the booty produced a lasting effect upon Egyptian civilisation. "At this period the civilisation of Syria was equal or superior to that of Egypt. No coats of mail appear among the Egyptians in this age, but they took 200 suits of armour at the sack of Megiddo, and soon after such coats of scale armour commonly appear in groups of valuables sculptured in the tombs. No gilded chariots appear in Egypt except later than this, and for royalty, but we read of twofold plated chariots, 10 with gold and silver, 19 chariots inlaid with silver (tribute), chariots adorned with gold, silver, and colours, 20 chariots inlaid with gold and silver, and again nine more. Here was luxury far beyond that of the Egyptians, and technical work which could teach them, rather than be taught. In the rich wealth of gold and silver vases, which were greatly prized by the Egyptians, we see also the sign of a people who were their equals, if not their superiors, in taste and skill."<sup>1</sup> Articles of Syrian make would soon be found throughout all Egypt and would be a continual incentive to native workers. But a more far-reaching influence was exerted by the captives, of whom thousands were carried off. Only the more skilful of the men

<sup>1</sup> Petrie, ii. 146.

would be taken, and as they were not herded together, but adopted into households, these educated foreigners became a living force in Egypt.<sup>1</sup> Another and perhaps still more potent influence was that exercised by Syrian women. Many captive maids were taken into Egyptian harems, and as no stigma attached to such a wife or her children, these would have much to do in training the families of the upper classes. Thus Syria touched the life of Egypt, and many things which had resisted change for centuries now became modified.<sup>2</sup>

48. AMENHOTEP III. — Amenhotep II. (1449-1423) showed himself a worthy successor of his father, and put down successfully a rebellion in Syria. Of Tahutmes IV. little is known except that he reigned nine years, and set up a stele between the paws of the Sphinx recording the dream he had while taking his noonday siesta in its shade. In this dream the sphinx-god exhorted his royal son to save him from the sand which was encroaching on him. Amenhotep III. (1414-1379) came to the throne while still a young man, and boasts that in the first ten years of his reign he killed a hundred lions. This King is "remarkable for the great love shown everywhere for his fair wife Tyi," to whom he was married in the tenth year of his reign, a

<sup>1</sup> One noble tells of having 20, another 31, of these foreigners. Slaves of this class would not be accounted an inferior order, *cf.* story of Joseph.

<sup>2</sup> In statuary and art especially new standards appear. Many Semitic words came into the language at this time. It was fashionable to interlard elegant writing with foreign words and phrases.

marriage which seems to have changed the whole course of his life. Tyi was perhaps a Syrian lady (some think a Libyan), and not a princess of the blood royal. Although Amenhotep had other wives (the coming of a Syrian princess, Kirgipa, with 317 attendants is mentioned), yet his favour for Tyi never changed. On the monuments she is generally represented by the side of her husband. Her influence over him was evidently very great, and to her is due in greater or less degree the religious reformation which culminated in the following reign. In this king's time Egypt was at peace and he had opportunity for architectural works. His most famous undertakings are the two sitting statues of Memnon, each over 60 feet high, and made out of a single block of fine sandstone. The north statue was known in classical times as the vocal Memnon, because it uttered a hymn to the sun at its rising.<sup>1</sup>

49. THE HERETIC KING.—Amenhotep IV. or Akhenaten (1390-1372) is one of the most interesting Pharaohs to the student of history, because of the attempt he made to disestablish and disendow the Church of Egypt and replace it by another and purer system. In the closing years of his father's reign the worship of Aten, the sun's disc, as the symbol of the great god, had been growing in importance, and the son, in the sixth year of his reign, declared in his favour to the exclusion of all other gods. Amen of Thebes was his special aversion.

<sup>1</sup> This was simply a crackling sound caused by the rising sun heating the fractured stone. After the injuries were repaired by Septimus Severus the noise was no more heard.

p. 34  
He ordered that his name should be everywhere removed and that of Aten inserted in its stead. To show his complete separation from the faith of his fathers he changed his name from Amenhotep to Akhenaten and removed his capital from Thebes to Amarna, where he built a new city, Akhenaten. The cause of this reformation and its character are not yet clearly known. Aten was an ancient Egyptian god, and his worship was the cult of Heliopolis (On). It may be, therefore, that there had grown up in the temple schools of On a system of theology or philosophy which the young king had adopted, and with all the zeal of a young convert attempted to force upon the nation. Or more likely Tyi the queen was an ardent disciple of the new faith and instilled her beliefs into the mind of the heir-apparent. Others think that although Aten is an ancient name, yet in this movement it is employed as the nearest approach to the Semitic Adon (Lord, Adonis), whose cult this reformation sought to establish. If this theory be correct Tyi must have been a Syrian, and her influence in the court caused her husband to favour her religion and made her son a zealot in its cause. There is, however, nothing about the movement which would lead one to connect it with a Syrian origin or character, but it is certain Akhenaten received his enthusiasm for it from teachers, as he was too young to have himself developed it. It must have been the growth of considerable time, and had it fallen into the hands of a prophet like Buddha or Confucius it would probably have had a success equal to the systems of these men, but unfortunately

it fell into the hands of a fanatic king, who, having the power to enforce his new religion, was its greatest enemy.<sup>1</sup> Although no systematic statement of the theology of the movement has been left, yet it certainly was of a much higher order than the systems it sought to supplant. Some hymns to Aten remain, which breathe a very devout spirit and show almost a pure monotheism. One of the great features of the new faith was the prominence given to Maat, or Truth, and the favourite motto of the King was, "Living in Truth." The effect of the reformation is also seen in art, which is more natural and less bound by the conventionalisms so common in Egypt. The king and queen are portrayed without flattery, and the domestic side of the royal life is more frequently shown. At his new capital the king taxed the resources of the country by his extensive building. The bureaucracy also built many mansions, but the town was never completed, and soon after the death of Akhenaten it was abandoned and sank into ruins.

50. THE TEL-EL-AMARNA TABLETS. — In the ruins of the castle of Akhenaten there were found

<sup>1</sup> A movement which almost touched some of the noblest truths must have been led up to by many steps, and one can scarcely imagine it dying out in one generation or being permitted to be fruitless. About a century after this Moses was receiving his training in Egypt, and very likely came into contact with this system, which must have lived as a philosophy long after it was dead as a political issue. The two essential doctrines in the Mosaic teachings are, the One God, and His absolute holiness, and these are in germ the centre of the reformation of the Heretic. It is, therefore, possible that the prophet of Israel was indebted to this movement for the beginnings of the system which by communion with God in his wilderness exile he developed more fully.

some years ago a great number of letters which he had filed away in the "Place of the Records of the Palace of the King." These were sent from Asia and are written upon clay tablets in the cuneiform characters and in the Babylonian language. It is a striking evidence of the great influence of Babylonia upon the western lands that Egyptian officers as well as native Syrian princes writing to the King of Egypt should use Babylonian characters and language. Babylonia was to these lands the mother of civilization for unknown centuries, and her language was to them what Latin was to Europe in the Middle Ages. In Egypt it was studied in the schools, for among the letters there was found a text-book containing a portion of the Adapu Myth punctuated with red points for the assistance of beginners.

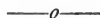
51. CONTENTS OF LETTERS. — These letters show the decline and fall of Egyptian dominion in Syria. Probably on account of religious revolutions at home, the strong hand of Egypt was removed, and immediately a movement towards independence began. The earlier letters were sent to Amenhotep III., but the greater number belong to his son's time. Some of the early letters are in an unknown language. The early letters refer chiefly to peaceful subjects such as love and commerce. The principal correspondent in this group is Dushratta, King of Mitanni, in North Mesopotamia. Amenhotep III. has asked for his daughter, and he asks for "much gold," and a wife from Egypt in return.<sup>1</sup> There was also con-

<sup>1</sup> On the death of the Pharaoh, Tyi evidently acted as regent, for Dushratta writes to her.

siderable and sometimes acrimonious correspondence between Amenhotep and the Kasshite, Kallimasi of Babylon, about ladies for the harem. Burraburiash of Babylon sends to Egypt for gold to decorate a new temple, and complains that the last received was short in weight and poor in quality. He also requests Akhenaten not to allow Assyria to trade with Egypt. Asshurballit of Assyria sends for gold for his new palace ; in return for two royal chariots, four horses, two of them white, and a seal of blue stone, he expects twenty talents of gold. The King of Alashia (probably Cyprus) writes several letters ; he congratulates the young king on his accession, and sends oil for his anointing. He also sends copper, and his most frequent request is for silver. These letters show the close commercial relations existing between Egypt and Asia, which were strengthened by many international marriages. The princesses frequently enclosed letters to one another. But this state of comparative peace gave place to more troublous times. The Hittites were increasing in strength and sought supreme authority in Syria. Reports of rebellion and attack were sent in great numbers to Egypt, containing urgent, and in many cases pathetic but vain appeals for help. While the war was in the north the chief writer was Ribaddi, Governor of North Phœnicia, the most faithful ally or officer Egypt had. He wrote letter after letter (about fifty in all) seeking help, but finding none. The rebellion spread southward through Galilee into Palestine. Jerusalem was now the centre of importance, and its king,

Abdkhiba, held out for Egypt as long as he could.<sup>1</sup>

52. END OF DYNASTY.—The closing years of the dynasty are in gloom. The priests and people strongly opposed all attempts at religious change, and the successors of Akhenaten had to revert to the Amen worship, and return to the ancient capital. The result was that religion became more than ever mummified, and the power of the priesthood greatly strengthened, both events of evil omen to the land. The successors of the Heretic were weaklings, and the "divine father Ay," a priest, seized the throne. A period of anarchy now ensued, until at length Hor-em-heb (probably the same as the famous general of that name), who, through his wife, was connected with the royal family, seized the throne and succeeded in restoring order.



## CHAPTER VI

### THE NINETEENTH DYNASTY

#### THE KINGS WHO KNEW NOT JOSEPH

53. HOREMHEB (1340-1337).—Horemheb owed his elevation to the large standing army, the product of the campaigns of the great conquerors, which had become the real master of the land. As soon however as the new king felt himself secure upon the throne

<sup>1</sup> Abdkhiba more than once uses the formula: "Neither my father nor my mother appointed me to this place"; an expression somewhat similar to that used of a still earlier king (Heb. vii. 3).



he set himself to curb the power of the soldiery. A long inscription at Karnak, set up perhaps for a warning, records his decisions in several cases where soldiers were convicted of pillaging. Two Apis bulls were buried in this reign. The successor of Horemheb, Ramses (Ramessu), the first of the long line of Ramesside kings, made several raids into Nubia and also fought with the Hittites. He reigned only two years, but shortly before his death he appointed Seti, his son, co-regent.

54. SETI I. (1337-1320).—Seti (Sethos) took up as his lifework the conquest of all that Tahutmes had won. In spite of his warrior spirit, he failed, and could regain only what had not fallen into the power of the Hittites. In his first year he overran Palestine and garrisoned it. He claimed a victory over Mantenaur, the Hittite king, but as no attempt was made to follow up the victory, it was probably a drawn battle, or perhaps a Hittite advance. The campaign was on the whole successful, and as he was returning home he was met by a large company of priests and nobles who accompanied him in triumph to Thebes. Seti began the magnificent Hall of Columns in Thebes, which Ramessu II. finished. He worked the mines of Sinai and Nubia. Of the latter there has come down a map, rudely drawn, but quite intelligible, the oldest map in the world. With Seti began the policy of enlisting great bands of mercenaries, a policy which proved disastrous to the land, for the standing army was now large and always eager for war, and the Egyptians themselves became completely dependent upon it. In time both the

Libyan and the Nubian mercenaries were able to place their princes on the throne of the Pharaohs. The pirates, later so troublesome, begin at this time to appear ; among them were the Shardana, whom many identify with the Sardinians.

55. THE PHARAOH OF THE OPPRESSION.—Because the Greeks accepted Ramses II. (1370-1254) at his own valuation, he has enjoyed for centuries the fame of having been the greatest of all the great kings of Egypt. With their usual facility the Greeks added much to the boastful claims of the Pharaoh, and credited him with having conquered Asia, to the eastern bounds of India, and invaded Europe. His actual warfare was much less glorious. For twenty years he warred with the Hittites, and was then forced to conclude a treaty with them, surrendering to them all the country north of Lebanon. To ratify this treaty he married the daughter of Chetasar, the Hittite king. The greatest battle in the whole war, according to Ramses, was in the first campaign, when the advance guard of the Egyptians, commanded by the king himself, was treacherously led into an ambuscade, and only the king's personal prowess and generalship turned the threatened annihilation into a magnificent victory. This was the greatest act in the life of Ramses, and again and again he inscribes it upon his monuments, together with an ode full of fulsome flattery, composed by Pentaur the poet laureate in honour of the event. The lists of conquered countries given by this king are untrustworthy in the highest degree. He conquered every land whose name he found in any list, by

simply adding it to his own catalogues. Thus he claims Assyria and Babylonia, two lands with which he never came into the least contact. The treaty with the Hittites left Ramses forty-six years of peace, which he fully occupied in building. He erected a great many temples, some of them being magnificent works, as, for example, the Hypostyle Hall in Karnak (§ 91); the Ramesseum temple and several grotto temples. Some of the temples were to himself. Not satisfied with this he "adopted" many of the works of his predecessors by obliterating their names and inserting his own. His favourite residence was Tanis (Zoan) near the Asiatic frontier. He gave much attention to Goshen, in which he settled several colonies of Asiatics, among them being the Apuri, whom some would connect with the Hebrews. He built several cities, among them being Ramses, the royal residence. Everything points to this king as having been the greatest of those kings who oppressed the Israelites. His works, so many and so great, must have meant a great deal of forced labour, which would naturally fall most severely on the foreigners in the land. Ramses had a large family; one inscription mentions 111 sons and 51 daughters by name.

56. THE ISRAEL STELE.—In the reign of Merenptah (1254-1234) the pirates of the coast-lands united with the Libyans to plunder Egypt, and before they were driven back came within sight of Memphis. But the chief interest of this king for Bible students is that he is the only Pharaoh, so far as is yet known, who mentions

Israel. The name is on a stele, found by Petrie in 1895, which describes the king's victorious campaign in Syria. The closing lines are :—

The chiefs lie prostrate uttering *shalom* (*i.e.* they present their homage).

Not one among the nine barbarian nations is raising his head.

Plundered is Libya.

The Hittites keep peace.

Captured is Canaan for all its wickedness (*or* with all its tribes).

Led away is Ashkelon.

Caught is Gizer.

Yenuam has been annihilated.

Israel has been laid waste and its seed destroyed (*or* without offshoot).

Kor has become a widow for Egypt.

All lands together they are in peace.

Any stranger who appears is subjected by the King Merenptah.

The most obvious explanation of the reference to Israel is the oppression in Egypt, but a fatal objection to this is the place it occupies in the stele, between what are clearly names of places. Evidently Israel is a people localised in Syria. It cannot refer to a raid made after the occupation of Palestine, for there is no reference to any such campaign in the Book of Judges. Either, then, a large number of Hebrews did not go down to Egypt with Jacob, or when the famine was over many returned from Goshen to Canaan. The Hebrews did not always stay in one company

(*cf.* Gen. xxxvii. 14ff.), so it is quite possible that some remained in the north country where the famine was probably not so severe, while the others sought refuge in Egypt.<sup>1</sup> We know, too, that there was intercourse between the Hebrews in Goshen and Palestine (*cf.* Gen. l. 4-14), so that there was nothing to hinder any who desired to return after the famine was over. Some think that a considerable number of Hebrews after crossing the Red Sea may have proceeded direct to Canaan, while the main body remained with Moses, but this is very unlikely.<sup>2</sup>

57. END OF DYNASTY.—Merenptah is the last of the able rulers who made the new empire famous. Seti II. has left some boastful inscriptions, which are evidently false. After his reign of two years a period of anarchy ensued, in which several usurpers managed to seize supreme power, among them being a Syrian, Arsu by name, but whether

<sup>1</sup> In the Egyptian inscriptions there is some evidence that the tribe of Asher was in North Palestine at the beginning of this dynasty. In the Amarna tablets a people named Habiri are mentioned, and some scholars would identify them with the Hebrews.

<sup>2</sup> In support of this view Numbers xxi. 3 is placed after xiv. 45. This theory presupposes that the Exodus occurred in the reign of Merenptah, which is quite probable, although many prefer to put it later, in the reign of Set-necht or Ramses III. The invasion of Palestine certainly was not before the time of Ramses III., because no mention is made in Judges of the campaigns of Ramses I., Merenptah and Ramses III. Moreover, the land was not ready for them before that time. In the time of Ramses III. Palestine was completely demoralized by barbarian hordes, who were dispersed by Egypt, but who left Canaan a prey to any strong power. Israel took advantage of this to take possession of the land. The Exodus is generally placed at about 1200 B.C. The time of Merenptah is by most historians placed somewhat earlier than the dates given by Petrie.

he had been a leader in the Egyptian army, or was an invader, is uncertain. None were able to make their rule permanent until Set-necht, the founder of Dynasty XX., made himself king.



## CHAPTER VII

### THE DECLINE OF EGYPT

58. CAUSES OF DECLINE.—The replacing of native soldiers by mercenaries (§ 54), and the enrichment of the priesthood, two vicious policies followed by the later kings, now began to bear fruit. A large part of the booty won in the Syrian wars went to the gods, the lion's share going to Amen-Ra, whose high priest became wealthier than the king himself. The priesthood thus became an immensely wealthy and powerful corporation, and being responsible to no authority, it is easily seen how great a menace it was to the state. Ramessu III. continued this evil though seemingly pious policy, and during the weak rule of his successors, the priests were the real kings of Egypt; so that it is not surprising that a high priest should make himself king in name also. The priests were indebted for their power to circumstances, not to ability; and hence their supremacy in Dynasties XX. and XXI. was calamitous to Egypt.

59. RAMSES III. (1203-1171).—This king seems to have made Ramses II. his model, but equalled

him in nothing except boastfulness. The chief events of his reign were the raids of the "People of the Sea," a coalition of the barbarians of the sea coasts of N. Africa, Asia Minor and the Grecian Isles ; by this coalition all the Syrian peoples were subdued, and the great Hittite kingdom for ever broken up. When Palestine was invaded, Ramses in alarm gathered together his forces and proceeded against them. A great battle was fought by land and sea at Magdolos, in which the Egyptians were victorious. Three years later Ramses had again to take the field against the barbarians, this time dispersing them completely. But Egypt was also weakened by the struggle, and, after an almost continuous occupation for centuries, Palestine ceased to be an Egyptian province, and was never again regained<sup>1</sup> for any length of time. The homeland was in a state of unrest. Labour troubles (§ 87) and lawlessness were very common. An example of this unrest and an illustration of

<sup>1</sup> The rise of Egyptian supremacy in Asia had been slow. In the Fourth Dynasty the fighting frontier was in Sinai, and in the Twelfth it was not much farther north. It was not till the expulsion of the Hyksos that Egypt took permanent hold in Asia. Tahutmes I. reached the Euphrates, and the great Tahutmes III. does not seem to have extended his conquests much beyond this, though Assyria sent gifts to him. In the early Amarna letters the zenith of Egyptian dominion is seen, and from this time the decline was rapid. The losses under Akhenaten were never fully recovered; Seti I. and Ramses II. regained one half. Merenptah, Ramses III., and later, Shoshenq claimed authority over Palestine, but not beyond it. Necho, who defeated Josiah, reached as far as the Euphrates, but was defeated at Carchemish ; and even the Grecian Ptolemies had no authority beyond part of Phœnicia. Egypt, however, remained always, and often for evil, an important influence in the politics of Palestine.

the constant danger in which an oriental monarch lies, is given in the account of a conspiracy against Ramses III., headed by a royal wife, probably to put her son on the throne. The ladies of the harem wrote to their mothers and brothers to "excite the people and stir up those who bear enmity to the king to begin hostilities." The general in command of the army in Nubia was expected to lead the insurrection. The details of the conspiracy are unknown, but as usual its centre was the harem, and many officers, both civil and military, were implicated. One of the most heinous offenders was an officer who stole a book of magic from the royal library, to learn how to make figures for the women to use against the king.<sup>1</sup> The conspiracy was discovered, and a commission of eleven judges appointed to try the offenders. Three of the commissioners were themselves found to have been corrupted and had their ears and noses cut off. The conspirators were found guilty, the nobles being allowed to commit suicide, and the others executed.

60. THE RAMESSIDES (1203-1100).—Ramses III. was followed by a series of weaklings who were, as a rule, mere puppets in the hands of the priests. Ramses IV., VI., VII. and VIII. were sons of Ramses III., but the fifth of the name was an

<sup>1</sup> Small images play an important part in the magic of all peoples. They were much used in Egypt. In the third dynasty a wax crocodile was made to secure vengeance upon an enemy. In the Book of the Dead, the serpent Apep, which seeks to destroy the soul, is conquerable by putting a wax figure of him upon the fire six times in a day; and the fiends in his train should be represented by figures tied with a black hair, cast upon the ground, kicked with the left foot, pierced with a stone spear and thrown upon the fire.



usurper. Of the reigns of the Xth, XIth and XIIth Ramesside kings but few particulars are known. The last king reigned for twenty-seven years, but the sovereignty was in the hands of Herihor, high priest of Amen and general of the army, who, on the death of Ramses, made himself king. One of these kings sent tribute to Tiglathpileser of Assyria. Of the successors of Herihor (Dyn. XXI. 1100-970) little more than the names are known. Manetho says they were Tanitic, so that probably the Delta had successfully rebelled against the Theban priest-kings, and was independent for a time. The Tanitic and priestly families intermarried again, uniting the crowns. It was, perhaps, Pasebchanu II., the last king of this dynasty, who gave his daughter to Solomon, and captured Gizer for her dowry (1 Kings ix. 16).<sup>1</sup>

61. GRAVE ROBBERS.—The graves of the wealthy in Egypt were always in great danger of being spoiled, as they contained so many valuables (§ 80), and that of a king was a veritable gold mine to any who could rob it. It is therefore most likely that grave robbing was common from earliest times, but during the Ramesside period it was done systematically. This was brought to the notice of the court through the jealousy of two governors, and a commission was appointed which reported that of ten royal pyramids examined only one had been entered, but all the private tombs had been rifled. Eight men were punished, but three

<sup>1</sup> Some think it was more likely Shoshenq of the following dynasty.

years later sixty arrests were made on the charge of grave-robbing, many of the criminals being minor priests and officials. To save them from destruction at the hands of robbers many of the royal mummies were hidden in a deep pit in the mountains at Deir-el-Bahri. All the great monarchs of the New Kingdom rested here, huddled in one heap, till 1881, when they were discovered.



## CHAPTER VIII

### FOREIGN DOMINATION

62. THE LIBYANS (970-780).—The Libyan mercenaries were now so strong in the army that their leader Shoshenq (Shishak) met with little opposition when he made himself king. He married his son and successor Osarken I.<sup>1</sup> to the daughter of Pasebchanu, and thus made his line legitimate kings. Shoshenq was a contemporary of Solomon and Rehoboam, and it was at his court that Jeroboam found refuge. Egypt under this energetic king again began to seek foreign conquest. This Pharaoh waged war on both Israelite kingdoms (1 Kings xiv. 25), capturing Jerusalem and carrying off much booty. His successors were of little importance, and about 800 B.C. the central authority having become too weak to keep them

<sup>1</sup> According to some Osarken is Zerah the Ethiopian (Libyan) mentioned in 2 Chron. xiv. 9-15. An inscription of Osarken claims the conquest of Syria.

in check, the Libyan garrisons began to act as the earlier nomarchs had done. The history of Dynasty XXIII. is totally obscure, but from the Nubian inscriptions we learn that the country was really governed by twenty petty rulers of Libyan descent.

63. THE ETHIOPIANS.—The Nubians (Ethiopians) now became ambitious of conquering their former master. This south land was largely Egyptian in its culture. Its royal titles, official language, and system of writing were Egyptian, and its religion was the cult of Amen-ra carried to extremes. The king was completely under the priests, being appointed by an oracle through them, and obliged to commit suicide should they command it.<sup>1</sup> It was thus very natural for the Theban priests to describe Ethiopia to Greek tourists as being in a golden age, and the hierarchy of Amen would be more favourable to the Nubians than to the Libyans who had made Bubastis (W. Delta) their capital, and glorified its god, the cat-headed Bast. Therefore when Piankhi, King of Nubia, invaded Egypt, he met with little resistance in the south. In the north, Tefnecht, prince of the Sais nome, had subjugated the surrounding country, and now strenuously opposed the advance of Piankhi. He was, however, finally obliged to promise allegiance to the Ethiopian, who returned home nominally in possession of the whole land. But Tefnecht still controlled the Delta, and his son Bekenrenf (725-719), the only king of XXIV., ex-

<sup>1</sup> They were deprived of this dangerous power by Ergamenes in the third century B.C.

tended his authority to Thebes, where he reigned for six years in comparative peace.

64. DYNASTY XXV. (719-665).—The Ethiopians had not, however, abandoned their ambitions, but having strengthened themselves by marriages with Tanitic princesses, and being favoured by the Theban priesthood, they again marched north, took Bekenrenf prisoner, and established their power in Egypt. The greatest name in the dynasty of Nubian kings is Sabakon, who was formerly regarded as the So (Seve) to whom the people of Syria appealed for help against the Assyrians (724, 2 Kings xvii. 4), but the king referred to there was a king or nomarch in the Delta, not Sabakon. Of this Nubian dynasty but little is yet definitely known except from the Assyrian records.<sup>1</sup> Shabatako, son of Sabakon, a weak prince, was followed by a usurper Taharqo (Tirhakah, 2 Kings xix. 9), who made good his claim to the throne by marrying the widow of his predecessor. This king sent help to Syria when Sennacherib came to quell the rebellion against his suzerainty in 701, but was defeated with the allies at the battle of Elteqe.<sup>2</sup> After subduing Syria and

<sup>1</sup> For supplementary history of this period the reader is referred to the *Primer on Babylonia and Assyria*, §§ 40-44, 50, 51, 54.

<sup>2</sup> The dates of this dynasty are uncertain. Meyer gives as date of Taharqo, 704-664, Crum (*Bib. Dict.*) 690-664. If the latter be correct, the destruction of Sennacherib's army must have taken place in a second campaign, which the Bible historian has confused with the famous one in 701. This is possible and some think it likely. Crum, in spite of his dates, says Taharqo was, with the allies, defeated at Elteqe, which was certainly in 701. It may be that Taharqo was acting as heir and commander for Shabatako at this time.

Palestine the Assyrian advanced against Egypt, but the plague broke out with great virulence in his army (2 Kings xix. 35) and he was obliged to return home. Taharqo, in the period of peace which followed, did much building both at Thebes and Napata (Gebel Barkal), the capital of Nubia.

65. ASSYRIAN INVASIONS.—The peoples of Syria always looked to the Pharaohs for help against Assyria, and Egypt required Syria as a buffer between herself and that formidable enemy. It was therefore the policy of Egypt to keep Syria stirred up against Assyria or Babylonia, and whenever help was asked it was most liberally promised.<sup>1</sup> In 677 Esarhaddon of Assyria invaded the west land which had rebelled, incited thereto very likely by Egypt, and the Assyrian determined to reduce the Nile land also. In 670 all things were ready, and he advanced against it. Three successful battles were fought with Taharqo in rapid succession, and Memphis taken and plundered. All Egypt then submitted, and Esarhaddon apportioned it out to twenty native princes, though the real government was in the hands of Assyrian officers. On the death of Esarhaddon, Taharqo, who had fled to his own land, again marched north and was received by Thebes as its deliverer. He overthrew the Assyrian garrisons as far as Memphis, but north of it he met the army of Assurbanipal hastening against him. Taharqo, having been defeated, fled to Nubia while the whole land again submitted. As soon as the main army was removed, Necho of

<sup>1</sup> Isaiah combated most strenuously a pro-Egyptian party in Judah.

Sais, and two other princes, appointed by Esarhaddon, began intriguing with Taharqo. Incriminating letters were found on their messengers, and the three governors, bound hand and foot, were sent to Nineveh. Necho was restored to his province laden with marks of Assurbanipal's favour, to whom he remained a faithful vassal all his life after. The brave Nubian died about 664, and Urdamane, his nephew, who succeeded him, immediately invaded Egypt, captured Thebes, and proceeded north. He was, however, soon in retreat. He made a final stand at Kipkip in his own territory but suffered a defeat, which brought Ethiopian dominion in Egypt to an end. Thebes was thoroughly sacked, and never again recovered its former glory.



## CHAPTER IX

### INDEPENDENCE AND RENAISSANCE

66. END OF ASSYRIAN DOMINION.—Although the battle of Kipkip extended the sway of Assyria beyond the limits ever before reached, the close of Assyria's brief rule upon the Nile was near and the end of Nineveh itself not much further away. Necho's son, Psamtik (665-610), aided by Gyges of Lydia and by Greek mercenaries, successfully revolted. This Saite dynasty sought to make Egypt a great commercial nation. To this end the Greeks were greatly favoured, many of them came as mercenaries, but many more as traders. Psamtik and

his successors gave lands in the Delta to them and soon large colonies were to be found in the chief cities. By one of the last kings of the dynasty the Greeks were allowed to build Naucratis, a Greek city, governed by Greek laws, and completely independent of Egypt. In everything else except commerce the ancient was the ideal, so that the time of this dynasty is sometimes called the Egyptian Renaissance. A determined effort was made to stem the retrograde movement in art, but in vain : the revival lacked life. The works of this time at first glance take us back to the time of the pyramid builders, but a closer examination shows them to be but imitations of the archaic.<sup>1</sup>

67. NECHO II. (610-594).—Psamtik having succeeded in restoring order in the homeland, his son, Necho, could seek to restore Egyptian supremacy in Asia. The time was favourable, as Assyria was in its death throes at the hands of the Medes and Babylonians. In 608 Necho invaded Asia and met with little opposition until he reached Megiddo, whither Josiah of Judah had hastened to meet him. The Hebrew king was slain, and his army disbanded, and the Egyptian proceeded to Ribla, near Hamath. Here he made his headquarters for some time, imposing his authority upon the surrounding lands. An example of his treatment of these is seen in his dealings with Judah, where the people had made Jehoahaz king. This

<sup>1</sup> Sais was naturally the capital of this dynasty, and Thebes which, with few interruptions, had been the capital for 1500 years, gradually sank into decay, and to-day all that remains of this once great city are the villages of Luxor, Karnak and Medinet Habu. Of Sais scarcely a trace remains.

king, Necho removed and put his brother Eliakim (Jehoiakim) in his place, at the same time making Jerusalem pay a tribute of a hundred talents of silver and a talent of gold. But the destruction of Assyria left Babylonia free to secure the west land which was its share of the effects of the dead kingdom. In 604, Nebuchadrezzar led his father's army to Syria and engaged Necho in battle at Carchemish, with the result that Egypt's sway in Asia was ended for ever. Necho, confined to Egypt, did much to promote commerce. He sent out some Phœnician ships from the Red Sea which went round about Africa, and in the third year entered the Mediterranean by the Straits of Gibraltar. Necho was succeeded by his son Psamtik II. (594-589), who was of little importance.

68. PERSIAN CONQUEST.—Uahebre (Heb. Hophra, Gk. Apries, 588-569) was active in Syria. Zedekiah of Judah, in spite of prophetic warning, listened to the Egyptian party, and rebelled against Nebuchadrezzar who had appointed him. Hophra went to the assistance of his ally, but withdrew at the approach of the Babylonian army. The Egyptians gave no assistance to Jerusalem when it was besieged and taken (587). After the dastardly assassination of Gedaliah, whom Nebuchadrezzar had appointed governor of Judah, many Jews fled to Egypt, taking Jeremiah the prophet with them.<sup>1</sup> An inscription mentions that the Babylonian army

<sup>1</sup> Jer. xliii. 5-13.—The Tahpanhes here mentioned is the modern El Defenneh on the Egyptian frontier, between Pelusium and Zoan. The ruins of a large fortress built by Psamtik I. for the Greek mercenaries is known as "The Castle of the Jew's Daughter." In front of it is a pavement like that described by the prophet.



overran Egypt as far as its southerly border at Aswan. The next ruler, Aahmes II. (Amasis, 569-526), a general under Hophra, was made king by the native troops in an uprising against the Greek and Carian mercenaries, who were favoured by Hophra. The change of monarchs, however, made but little change in the treatment of these foreigners who had become too necessary to Egypt to be lightly offended. The long reign of Aahmes was wise and prosperous, and commerce and agriculture flourished. Nebuchadrezzar, in 567 made an expedition against Egypt, of which all details are yet lacking. In the latter part of the reign of Aahmes, Cyrus was rapidly becoming a menace, and Cræsus of Lydia, Nabonaid of Babylon, and the Pharaoh made alliance against him, but before united action could be taken Lydia was conquered. In 538 Babylon opened its gates to the Persian and the various Greek states also submitted. Egypt was the next point of attack, but Cyrus died (529), before he was ready to proceed against it. Three years later Aahmes died, and the first duty of his successor, Psamtik (526-525), was to meet the invading Persians under Kambyzes. A battle was fought near Pelusium, in which Kambyzes was successful, in spite of the bravery of the Greek mercenaries. Psamtik fled to Memphis, but when that city fell he was made prisoner, and soon after compelled to commit suicide. The daughter of Psamtik together with the noblest maidens of Egypt were sold into slavery.<sup>1</sup>

<sup>1</sup> This begins the first permanent conquest of Egypt.

## CHAPTER X

## THE PERSIAN PERIOD—525-331

69. CAMBYSES (525-522).—The memory of the first Persian king was execrated in Egypt because of his brutal treatment of their most revered customs. Having subdued Egypt, he wished next to conquer Carthage, but the Phœnicians on whom he was dependent for ships refused to proceed against their kinsmen. He then sent 50,000 men against the Oasis of Amen, but his army must have perished in the desert for it was never again heard of. An expedition against Nubia was at first more successful, but as it was returning a great many perished in a sand-storm. Kambyses seems now to have become partly insane, and although at first he sought to conform himself to Egyptian beliefs, he now did all he could to insult them. On his return to Memphis he found the people celebrating the finding of a new Apis bull, and imagined they were rejoicing over the destruction of his army. He would not believe that a god had been born, but sent for the bull, which he fatally wounded with his sword. He is also accused of having mocked at Ptah, the great god of Memphis (who was represented as a dwarf), and of having robbed temples and burned statues.

70. THE PERSIAN KINGS.—Darius (521-486) posed as the successor of the native Pharaohs, and did much to win the favour of the priests and people. He imposed on Egypt an annual tribute

of 700 talents of silver (about £70,000), 120,000 bushels of grain, and the fisheries of Lake Mœris (Fayûm). The income of the city of Anthylla was given to the queen for pin-money. Aryandes, whom Kambyzes had appointed governor of Egypt, was put to death on suspicion of seeking to establish Egypt as an independent kingdom. Darius came to Egypt in 517. Just before his arrival the Apis bull had died, and he offered 100 talents to whoever would find the new one. He did much for the temples at Memphis and at Edfu, but his chief work was the building of the temple at the Oasis El Kergeh. The check the Persians received at Marathon (490) encouraged the patriots in Egypt to seek independence, and under the leadership of a Libyan named Chabbash the Persians were expelled. This king reigned but two years when Xerxes (485-465) again subjugated Egypt, and appointed his brother, the tyrannical Achæmenes, satrap. After the assassination of Xerxes, a time of anarchy ensued, and a Saite prince, Inaros, gathered an army and expelled the Persian tax-collectors. Artaxerxes (464-448) sent an army against Egypt, which Inaros, with the help of a hundred ships from Athens, defeated in a great battle near Memphis. Another large army led by Megabyzos was despatched, and defeated Inaros and his Greek fleet (460). Inaros was sent to Persia and crucified, but the cause of independence was taken up by one Amenrut (Amyrtæos) who was more successful, and with assistance from Cimon of Athens, drove out the Persians (415).

71. INDEPENDENCE (415-349).—Of the dynasty

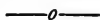
of Amenrut (XXVIII.) and the two following few details are known. The army was evidently supreme, appointing and deposing kings at its will. In the reign of Necht-hor-heb (Nectanebus I. 386-368) the Persians sent against Egypt an immense army of 200,000 Persians and 20,000 Greeks, supported by 300 men-of-war and many smaller craft. The invaders, who entered by the Pelusium branch of the Nile, were at first successful, but a quarrel between the Persian and Greek leaders gave the Egyptians time to collect more forces. A number of battles were fought in which the defenders were for the most part successful, and the enemy, further discouraged by the rising of the Nile, returned home. Necht-hor-heb owed very much to Agesilaos, the able Greek general who commanded his army. In the reign of Nechteb (Nectanebus II. 367-349), as the land seemed more secure, this commander returned home, and his loss was soon felt. Ochus of Persia (362-337) gathered an immense force of 300,000 infantry, 30,000 cavalry, 300 triremes and 500 transports, besides about 10,000 men from Greece, and proceeded against the west land, where Sidon, Cyprus and Egypt were at one against him. Sidon fell through the treachery of its king, then Cyprus was conquered and Egypt left alone. In spite of the superior numbers of the enemy, Nechteb might have been successful had he been an efficient general, but he was defeated and fled to Ethiopia with all his treasures. Ochus wreaked his vengeance on Egypt. The Apis bull was butchered and eaten, and an ass, the symbol

of all uncleanness, was put in its place as the god of the land. The sacred ram of Mendes was also slaughtered and the cities and temples plundered, the priests having to buy back the sacred writings at exorbitant prices.

72. THE END.—During the fateful struggle between the Greeks and Persians which destroyed the kingdom of the latter, Egypt looked on an impassive spectator. And when Alexander, supreme in Asia, came to Egypt (332), he met with no opposition, but seems rather to have been welcomed as its deliverer. He entered Memphis as an Egyptian Pharaoh, observing all the customary religious rites, going in state to the temple and sacrificing to the sacred bull. Leaving Memphis, he founded Alexandria, and from there proceeded across the desert to consult the famous oracle in the Oasis of Amen, where, on entering the temple, he was hailed as the son of Amen-Ra. Before leaving Egypt, Alexander placed the country under various rulers, and gave orders that justice should be administered according to the ancient laws. With this conquest the history of the Egyptian people ends; from this time the story of Egypt is the story of a foreign race, ruling in the Nile land. Egypt has never again been free, and its people have been content to submit to the strong power of the time being.

In our own day, and by our own people, they have at last been released from all tyranny excepting that of their religion, and though still governed by an alien race, we look forward with hope to a time soon to come when the people of the Nile

valley, the heirs of so many millenniums, will again take their place among the history-making nations of the earth.



## CHAPTER XI

### RELIGION

73. GODS MANY.—The religion of Egypt is an extraordinary mingling of the noble and the base ; although at times it almost looked into the deep mysteries of God, it at no period freed itself from the most primitive and ignoble elements. The gods are so many and their functions so confused that they have been well described as a rabble. Every district and village, even every family of distinction had its own god, whose one duty was to provide for, and guard its particular group of clients. Should a deity prove itself incompetent it was ignominiously discarded, and a new one adopted. Every phenomenon in nature, every event in life had also a god in charge of it. Goddesses were the equals of the gods, and the local deities always retained their individuality and supremacy in their own district.<sup>1</sup>

74. GOD.—In spite of this gross polytheism, some think that the Egyptians believed from very early times in one God who was self existent, immortal, invisible, eternal, omniscient and inscrut-

<sup>1</sup> The schoolmen sometimes grouped the deities in triads or enneads, a chief god with two or eight companions.

able.<sup>1</sup> It is true that the further back we go the religion seems to be simpler and more monotheistic ; but this arises from the simpler state of society, when each district had but one god, though recognising as real gods the deities of their neighbours. As society became more complex so did religion, and the superstitions of the prehistoric Egyptians became incorporated with the somewhat higher religion of the New Race, their successors in authority. As has been seen (§ 49), some of the more thoughtful at times approached monotheism, but the religion of the masses was always a simple worship of many gods.

75. ANIMAL GODS.—The strangest feature in Egyptian religion is the supremacy in it of animal worship. No trace of this appears in the first dynasty, which implies, not that it did not then exist, but that the New Race were beyond that stage,<sup>2</sup> while their predecessors in the Nile valley were not. Animal worship probably came to Egypt with the migration into that land of totem peoples. In spite of all changes the primitive superstitions maintained themselves and gradually working up into the superimposed religion of the dynastic peoples, became at last supreme.<sup>3</sup> The idea of God was now, however, too great for totemism, but the animal retaining its old sanctity,

<sup>1</sup> Budge, *Religion of Egypt*. The name for God was *neter*, and its hieroglyph a battle-axe. The root-meaning of the word is uncertain.

<sup>2</sup> Very few traces of animal worship have been found in Ancient Babylonia.

<sup>3</sup> The history of Egyptian religion is the history of deterioration with now and then noble, but ineffectual efforts at reform.

became not the god, but his symbol or in some way sacred to him. In many cases the deity became incarnate in a certain animal of the class. Each nome probably had one or more of these incarnations, but the three of greatest national importance were the bulls at Memphis (Apis) and On (Mnevis) and the ram at Mendes. The Apis is the best known, as a large cemetery of these bulls has been found. When a calf having the divine markings was discovered, he was brought to the temple with great rejoicings ; here he was waited upon by a great staff of priests, fed upon the choicest food, and allowed to gratify every whim. The mother of the god was also lodged in the temple, and carefully tended. When the bull died<sup>1</sup> all Egypt went into mourning until the new one was discovered. The deceased deity was mummified with as much care as was the body of a king, and buried with equal pomp.

76. THE GREAT GODS. — From Babylonia the worship of the hosts of heaven came very early to Egypt, possibly with the New Race. The cult was never so dominant as in the Old Land, although its presence kept a higher ideal before the thinkers, and to it are due the attempted reforms. The ancient gods of the land were identified with the heavenly hosts among whom, to the Egyptians, the sun was supreme God. Ra seems to have been an ancient national deity, but with the coming of the new faith was identified

<sup>1</sup> It is said no bull was allowed to live after attaining the age of twenty-five, but was then drowned. All sorts of animals, cats, mice, crocodiles, snakes, vultures, jackals etc., were locally sacred, and were embalmed at death.



with the sun, who daily crossed the heavens in his boat. The different nome gods were also identified with the sun. When these local deities became national gods, to simplify theology they were sometimes regarded as phases of Ra. Ra the Sun, and Hapi, the Nile, were the greatest of the gods, but the one who touched most closely the life of the people was Osiris, the god of the underworld, who was sometimes identified with the sun between setting and rising. He became god of the dead by reason of his own death and resurrection, the story of which was familiar to all Egyptians. The first of the divine kings of Egypt, he taught his people the beginnings of civilization. Lured by deceit, he was slain by Set his brother, and his body, in a box, thrown into the Nile. After much searching, Isis, his twin sister and devoted wife, found the chest where it had grounded near the mouth of the river, and carefully hid it, but Set accidentally discovered it, cut the body into fourteen pieces and distributed them throughout the land. Isis found thirteen,<sup>1</sup> and pieced them together. Then the body was embalmed, and by the magic of Thoth and Horus made to live again. Osiris, the first-born of the dead, therefore became the god of the dead "who maketh mortals to be born again." The gospel of the Egyptians, and their hope for the future, was their belief that Osiris, who had suffered so sorely, would be merciful, and give to his people the immortality he had himself received. Thoth, the moon, whose symbol was the dog-headed ape,

<sup>1</sup> The fourteenth had been devoured by the oxyrhynchus fish, which was therefore forever unclean to the Egyptians.

and in later times the ibis, was the god of books, wisdom, mathematics, science and magic.<sup>1</sup> Ptah of Memphis, the architect, was self-created, and was later a form of Ra, as the opener of the day. Nu was the father of gods, the great primeval watery mass from which all things sprang. Nut, the sky, and Seb, the earth, were originally united, but were separated by the god Shu, the light, and the sky is now supported by four pillars or gods. Seb was sometimes called the "Great Cackler" because he produced the primeval egg from which the earth sprang. Nut is sometimes represented as a cow along whose body the sun travels. Horus, the day, and Set, the night, were children of Nut and Seb. They were continually at war until finally Set, the red-haired, fair-skinned, and ill-tempered, became the symbol of all evil, and was ejected from the noble army of gods. The like fate was given to his friend Sebek, the crocodile, and these once revered gods, whose names kings had been honoured to bear, became as thoroughly detested as among the "devil and his angels" Christians. Isis was a nature goddess, and is called the divine mother and lady of enchantments. Aunbis, the jackal, presided over the abode of the dead, Hathor, the milk-cow, was the lady of heaven, and Maat, whose symbol was a feather, was truth, and presided over righteousness. Amen, at first merely the local god of Thebes, by the rise of that province became a national god. His priests called him "God of gods, One of one"; or "One

<sup>1</sup> In one theory of creation he seems to have played the part of the Wisdom in Prov. viii. 23-31.

without end"; and identified him with Ra to secure the universal acceptance of his cult, hence he is frequently called Amen-Ra. They also tried to identify him with Osiris. His worship was adopted both in Nubia and Libya.

77. WORSHIP.—Worship was essentially formal and non-moral. All depended on the ritual, and the least mistake in its performance made the whole ceremony vain. The gods were dependent on offerings; if these were to cease, they would perish. Sacrifice thus played a prominent part in worship. Every temple had two essential parts—a closed, dark *adytum*, or Holy of Holies, with before it a holy place for worship. All additions were either for ornament, or for the housing of priests and stores. In ancient times the laity seems to have taken part in the worship; but the ritual as it became very elaborate became more and more confined to specialists, resulting in a clerical hierarchy, and depriving the people of any part beyond providing for the support of the temples.<sup>1</sup> In the new kingdom, especially after the Syrian wars, the priests, from their shares in the spoils, became immensely wealthy and powerful corporations.<sup>2</sup> It was customary, also, for the wealthy to leave legacies, to endow perpetual services for their souls. In spite of the fact that the kings and lords often braved the sternest imprecations, and despoiled the temples, it is calculated that on an

<sup>1</sup> Pharaoh and the nomarchs were the only exceptions. They always retained the high priesthood in their own hands. In the temple of Amen the clergy were in five orders or grades.

<sup>2</sup> Ramses II., in one year, gave £20,000 worth of precious metals to the temples.

average, a third of Egypt was always in the hands of the priests. In the inner sanctuary was the sacred bark, shaped like the boat of the sun, also containing the sacred image, the manifestation of the god who was able to divide himself as often as he pleased, and make any person, beast, or thing part of himself. This image was small, and was never represented in pictures or carried in procession, the sacred ark being in such cases the symbol of divinity.<sup>1</sup> The ceremonial and the many processions of the large temples were performed with much magnificence. Naturally, the official cults formed but a small part of the religion of the masses. To them the old local and departmental gods and ancient superstitions were sufficient. A slavish belief in magic pervaded all classes, and formed a barrier to a higher and moral view of religion.<sup>2</sup> The serpent was held in high respect, and probably every house had a pet one as its *genius* or guardian.<sup>3</sup> It was the symbol of deity and royalty, and a serpent image always guarded the entrance of the inner sanctuary. Circumcision was regularly practised, but the few references to it would imply it was not so important religiously as among the Hebrews.

<sup>1</sup> Some doubt the existence of an image in the adytum.

<sup>2</sup> By certain kinds of magic even the gods themselves could be forced to obey their clients. The magicians were, therefore, an important and highly-honoured body (*cf.* Gen. xli. 8; Exod. vii. 11).

<sup>3</sup> This is quite common still in Egypt. Many of the Egyptian Moslems worship the Shekh Heridi, a sacred serpent, with shrine and festival, who works wonderful cures. This is undoubtedly a remnant of the old pagan serpent worship.

## CHAPTER XII

### "THE BOOK OF THE DEAD"

78. PERT-EM-HRU.<sup>1</sup>—It has been said that the Egyptians lived only for the future. While this is an exaggeration, for they as much as any people lived in the present, yet the thought of the hereafter and the need of preparation for it was much in their thoughts. Unfortunately the thing which would make or mar a man in that time was not so much morality or devotion to the gods as knowledge of "The Book of the Dead." This famous work, the Bible of the Egyptians, is a collection of prayers and magical formulæ for the use of the deceased, to enable him after death to safely reach the Elysian fields, and to enjoy himself there. One ignorant of this book must as soon as he sets out on his journey after death inevitably perish; but the man, who by study or by magic is acquainted with its prescriptions, will with certainty pass all dangers, and enter into bliss. Many copies of the book have been preserved, and although in its present form it may not be older than the seventh century B.C., some of its chapters go back to the earliest historic times.<sup>2</sup>

79. THE PARTS OF MAN.—From earliest times

<sup>1</sup> The title has not yet been satisfactorily translated. "Book of going forth by Day" is perhaps near it.

<sup>2</sup> *E.g.* Chapter XXX. is ascribed to Menkaura of Dynasty IV. Its rubric instructs that it be said over the scarab to be placed on the neck of the mummy.

the belief in a future life was strongly held,<sup>1</sup> and to explain its possibility and mode, elaborate theories of the composition of man were developed. In man there are eight distinct parts. The body; the double, or *Ka*; the soul; the spirit; the heart; the vital force; the name; and the shadow.<sup>2</sup> The functions of some of these were never clearly distinguished. The most important were the body, *Ka* and spirit. The *Ka* was the exact counterpart of the body, and was confined to the earth, though free to move where it would. It was to the *Ka* the offerings were made, and one unfed was in danger of starvation. Its existence was also dependent on the body, which was therefore embalmed, so that the *Ka* should have a perpetual home. Lest some unforeseen accident should happen to the mummy, statues were placed here and there in the tomb after being made by magic, fit homes for the *Ka*, so that should the body perish, the double would make his home in one of these.<sup>3</sup> The spirit or soul was not confined to the earth or neighbourhood of the tomb, but could ascend to the celestial gods and live with them.<sup>4</sup>

<sup>1</sup> The dead are called "the living" or the "yesterday who sees endless years."

<sup>2</sup> The name is all-important among primitive people, and a man's right name is seldom used, because, by its use in magic, much evil may be done, or some power exercised over the owner. *Cf.* the dislike of the fairies to be called by that name. The shadow was equally important. The common tales of the man who sold his shadow to Satan illustrate this.

<sup>3</sup> Some say that the body was always regarded as perishable, and was mummified not to provide a home for the *Ka*, but as the seed from which the celestial body should sprout. (*Cf.* 1 Cor. xv. 37, 44.) This view, if ever held, would be rare:

<sup>4</sup> It sometimes returned as a human-headed hawk to visit the body.

80. DEATH AND BURIAL.—"In Egypt a man never died, he was assassinated either by magic or evil spirits." Under such conditions medicine could not flourish, although by its contemporaries, the land of the Nile was regarded as far advanced in the healing science. The physicians were all specialists, and many medicines were employed, some of them being to us most repulsive in their nature.<sup>1</sup> When, however, medicine and the still more powerful exorcisms and incantations had all failed and death occurred, the body was given over to the embalming priests. The brain and the intestines were first removed and placed in four jars each under the care of one of the four supporting gods.<sup>2</sup> For seventy days the body lay in a vat of preserving liquid, after which it was carefully wrapped in fold after fold of linen, while a priest repeated the proper charms to make each act effective, or recited in the ear of the dead passages from the Book of the Dead. Within the folds of the bandages were placed numerous amulets and passages from the sacred book. Meanwhile carpenters had been making the coffin which was also an image of the dead, and jewellers, clothiers, and cabinetmakers had been preparing the dead

<sup>1</sup> Many of the most popular prescriptions were believed to be divine gifts. A papyrus of Ramses II. on medicine gives cures for various diseases and fractures, and explains the construction of the body with the number and uses of its many pipes. This latter was mostly pure invention, as anatomy could not be studied, it being sacrilege to mutilate a body. Some of the people took medicine monthly as a prevention of disease.

<sup>2</sup> The cover of each canopic jar was an image of the god in whose keeping it was placed. The number four is frequent in Egyptian religion.

man's outfit, while painters and scribes had been adorning his eternal house with stories and pictures for his amusement. When all was ready the body was drawn to the tomb in a boat-shaped hearse. All the gifts and furnishings provided for the departed were also borne in the procession.

81. THE JUDGMENT.—What now became of the departed was not perfectly clear. He lived somewhere and somehow, and if not supported by offerings would die or become a monster and a scourge to his neglectful relations.<sup>1</sup> The general belief was that the soul had now to seek the Happy Land, the entrance to which was through the judgment hall of Osiris, away beyond the mountains of the west. The road thither was infested by many dangers, evil spirits, the serpent Apep, swine, crocodiles, and apes all hunting, or fishing for wandering ignorant souls. But the well instructed having studied well the sacred book in his life-time, and having the important passages written upon his coffin and bandages in addition to many amulets, need fear no evil; for when danger threatened to destroy him, or rob him of the charms and magic which would enable him to enjoy the hereafter to the fullest, he merely had to repeat the appointed charm or show the proper amulet, and it vanished. On arriving at the House of Osiris he must first successively pass

<sup>1</sup> A ghost did not always wait for this neglect to "walk." On the Ka statue of a woman was found an accusing letter from her husband because of her haunting him in spite of a magnificent funeral and plentiful offerings. He threatens her with a law-suit before Osiris about it if she does not cease. He placed the letter on her statue to make certain she should receive it.



nine *arits*, each with three guardians, and twenty-five pylons with one guardian apiece; should he fail to repeat any one of the eighty-six names entrance would be barred. At the great door he repeats hymns to Ra and Osiris, and enters the hall where Osiris, generally in the form of a mummy, waits to pronounce judgment. With him are forty-two juror gods each of which the soul addresses by name, declaring he is not guilty of a certain sin. This plea is tested by Anubis the Jackal-headed, weighing the heart against the feather of righteousness (the goddess Maat), the result being recorded by Thoth, the scribe (Ibis-headed), while near by sits Ammit, the eater of the dead, a horrid beast composed of the parts of three animals. The justified soul was then presented to Osiris who restored his sight and his voice, and permitted him to pass into the Abode of the Blest.<sup>1</sup>

<sup>1</sup> The standard demanded by the "Negative Confession" is very high. The man declares he has not robbed with violence, done violence to any man, stolen, killed man or woman, made light the bushel, acted deceitfully, stolen things of the gods, lied, uttered evil words, stolen food by force, acted deceitfully, invaded any man's land, slaughtered animals belonging to the gods, pried into matters to make mischief, been imperious or violent in temper. The belief extending from very ancient times that after death came a judgment when every man would be rewarded according to the deeds done in the body, should have exerted a powerful influence on the morals of the people, but unfortunately it was vitiated by magic which it was believed could overcome all imperfections of life. The arrangement of the chapters in the Book of the Dead is in confusion, so it is impossible to be certain of the exact order of the progress of the soul from death to heaven. Budge thinks it went at once to judgment, and then if sight and voice were restored by Osiris, it had to pass many questioners and dangers before it reached the place of the Blessed.

82. THE ELYSIAN FIELDS.—In the incantations the deceased always identified himself with Osiris or some other god, seemingly to make him by magic responsible. In the new kingdom, some of the more thoughtful developed that practice almost into pantheism, teaching that the justified soul went upward until it could enter and leave the boat of the sun at pleasure, or become completely identified with, or absorbed in Ra. To the great mass of the people, however, in all times, the future life was an exact reproduction of the present. In it they were vassals of Osiris, and worked in the fields, ploughing, sowing, irrigating and harvesting. At the call of the over-lord they fought against his enemies, Set, dragons, and serpent. In their leisure they hunted, walked in the cool beside the heavenly waters, listened to music and enjoyed the society of wife, children or friends. To escape labour small magic images called *Uashabti*, or respondents were buried with the dead, and these did the work the deceased was called upon to perform, leaving him free to enjoy himself without interruption. The fate of the rejected was not so well thought out. At first they were probably annihilated, but as religion became more gloomy, more severe punishment was considered necessary. There is now a lake of fire beside which Ammit, the "Devourer of Shades," is seen sitting, and the wicked die "the second death," eat the food of filth, lie upon beds of torment, or live in the land of darkness.<sup>1</sup>

<sup>1</sup> Some think it was only at times there was any belief in a hell.

## CHAPTER XIII

## THE PEOPLE AND THEIR LIFE

83. MANNERS AND CUSTOMS.—The Egyptians were a “people docile and peaceful, lovers of flowers even more than of letters, and of an exceptionally religious temper.” Their wise men taught them to pray to the gods, to honour the dead, to give bread to the hungry, and water to the thirsty. But in spite of a great degree of theoretic perfection in morals, their practice seems to have fallen far short, and as religion deteriorated their ethics became more materialized. Arrogant pride was a common failing, and yet except in the case of the king, a man’s ancestry is seldom mentioned. Birth was no barrier to advancement,<sup>1</sup> and the clever son of a poor man, if he secured the proper patronage, might rise to be the highest official in the land. The people were fond of luxury, and their feasting was often accompanied by drunkenness. Even women, as the pictures show, were on such occasions frequently overcome. Bread and cakes of fine flour often fancifully shaped, were baked in ovens and pans.<sup>2</sup> Fish, fresh and dried, were

<sup>1</sup> Cf. Gen. xli. 41.

<sup>2</sup> Reference to the royal chief baker has been found but not to the cup-bearer. The people prayed that in heaven they might be plentifully supplied with bread and beer, goose and beef. From tomb lists there are known 10 kinds of meats, 5 of birds, 16 of bread and cake, 6 of wine, 4 of beer, 11 of fruit. The tomb pictures of eatables were often magical and would be food for the Ka. Roast goose may be said to have been the national dish of Egypt, so high in favour was it. The poor had to be content with coarse meal ground between two stones, made into scones and baked on a stone in the ashes, as their chief food.

cheap and much eaten by the poor.<sup>1</sup> The lot of the lower classes was made worse by the taxes and forced labour so plentifully imposed. Taxes were never paid without protest, and the man whose payment was not wrung from him by beating would have been regarded as a mean-spirited craven. Valuables were always carefully hidden to prevent assessments on them, but the tax-gatherers were good detectives. Payments were made in kind, and all buying and selling was by barter, rendering big bargains complicated matters.<sup>2</sup> Besides the regular markets held in the open, the festivals of the gods were great fairs. The upper and middle classes had slaves, but amongst the poor the drudgery fell upon the women. The huts of the fellahin contained almost no furniture, and the men rarely went into them except to eat and sleep. Fine linen was worn by the rich and a coarse matting by the poor. Cleanliness was almost a passion with the well-to-do, hence they always dressed in white linen. From the same motive the beard was shaven off and the hair kept closely cut, while false beards and great wigs were worn on state or festive occasions.<sup>3</sup> The face was rouged,

<sup>1</sup> Cf. Num. xi. 5; Isa. xix. 8.

<sup>2</sup> Coins and medals were not struck. For large transactions bars or rings of metal were sometimes used, these had to be weighed whenever they were proffered in payment. A man wishing to lay up money would purchase valuable articles of small size, easily hidden, and easily realised upon.

<sup>3</sup> The falling or turning grey of the hair was, however, much dreaded. Some of the many sure preventives were, the blood of a black calf boiled in oil, the fat of a black snake, the fat of the lion, hippopotamus, crocodile, cat, or ibis, the tooth of an ass crushed in honey. A common act of revenge was to cause an enemy's hair to fall out by magic arts. The lower classes let their hair grow freely,

the eyes painted, and the limbs and hair oiled, even the dead being unhappy without seven sorts of ointment and two of face paint.<sup>1</sup> The aristocracy were fond of hunting with bows, boomerangs, and trained dogs. Bull fights, prize-fights, wrestling, shooting at targets, gambling, draughts, tales, dancing-women, contortionists, jugglers, and minstrels with harp or flute provided amusements for all classes. Justice was highly esteemed; the Greeks say that even the king was under the restraints of the law. Oaths were much employed and therefore truth suffered. The penalties of crime were the bastinado, imprisonment, or additional days at forced labour for minor offences, while for graver, the prisoner had his nose or ears taken off, was sent to the mines, or put to death by strangling, beheading, or impalement.

84. KING AND COURT.—The king was a deified autocrat. He bore the title, "king of both lands," or "king of all things," and was generally styled "His Holiness" or simply "He." Many designations were given him, of which the most familiar to us was Pharaoh, or *per-ao*, Great House.<sup>2</sup> Ra and his colleagues were the Great Gods, the king was the Good God, and was worshipped in his lifetime, and sometimes long after his death.<sup>3</sup> The royal

<sup>1</sup> Every wealthy house had an anointer, who dipped balls in perfumed oil and placed them upon the heads of guests during a feast. (*Cf.* Ps. xxiii. 5.)

<sup>2</sup> *Cf.* The title "Sublime Porte." Some take it to be a form of *p-ur-a*, meaning "great prince," or "most mighty of princes." From the time of Shishak it became a usual designation of the kings.

<sup>3</sup> It is said that the voice of the people could declare a deceased king unworthy of veneration. This would be a great incentive to the king to make his reign popular.

dress was simple, but always had as part of it a skin in front and a lion's tail behind.<sup>1</sup> On state occasions he wore the white or the red crown, or one that was a combination of these. On the royal head-dress there was always a divine image of the uræus asp, his symbol, guardian and avenger. It was the right of everyone to approach the king with his wrongs, a right probably not often exercised by the common people. On coming into presence one had to approach as unto a deity, being dazzled by the splendour, and prostrating himself upon the ground. As a special favour the courtier might be allowed to kiss the king's knee instead.<sup>2</sup> Royal progresses were sometimes made throughout the country and were characterised by great ceremony. To one whom the king delighted to honour he conferred the title "Friend of the King," and loaded him with presents.<sup>3</sup> Pharaoh was the high-priest of all the gods, and sacrificed to them. Under the king the country was governed by an army of officials, the most important of whom were the governor of the south and the royal treasurer, who calls himself the "lord of all that exists or does not exist." In the more ancient times the chief offices were held mainly by the nomarchs, who in a smaller sphere played the role of king, but in the new kingdom the military officers often exercised authority in civil matters.

85. WOMEN AND CHILDREN. — In Egypt the

<sup>1</sup> Cf. the royal ermine.

<sup>2</sup> In the new kingdom these customs seem to have been modified.

<sup>3</sup> A picture shows Akhenaten and his queen upon a balcony, throwing down gold collars to a courtier. (Cf. Gen. xli. 42.)

women enjoyed great freedom<sup>1</sup> and were as much the equals of men as in any modern nation. Except in the case of kings and nobles with whom marriages were often political, polygamy was the exception. The relationship of husband and wife was often affectionate, and Ptahhotep declares he is a wise man "who founds for himself a family and loves his wife." Marriage with a full sister was very common, and kinship seems to have been counted through the mother rather than through the father. Children were greatly desired, and the relationship between parents and children gives a very pleasing picture of Egyptian life.<sup>2</sup> In their first years the boys wore a side-lock and often went naked. Children played with the same kind of toys as they yet do, and dolls, some with wigs and movable limbs, toy animals, balls of wood or stuffed leather, boats, tops, whip-cats, and marbles have been found. In teaching children great reliance was placed upon corporal punishment, for according to a very ancient proverb, "the ears of a youth are on his back."

86. AGRICULTURE.—The life of Egypt was its agriculture, and its rich, regularly watered soil made it the natural granary of the surrounding nations in time of need.<sup>3</sup> Famines were not frequent in Egypt, and one of several years' duration is very

<sup>1</sup> The Greeks said that the men promised to obey their wives, but this is an exaggeration.

<sup>2</sup> This comes not only from the natural kindliness of the Egyptian character, but as the dead depended so much on offerings, parents were careful not to alienate their children lest they should neglect them after death. The Bedawin Arabs still spoil their children for this reason.

<sup>3</sup> Cf. Gen. xii. 10; xiv. 10; xlii. 1.

rare.<sup>1</sup> In spite of all his natural advantages, the farmer's lot was a hard one. The tax-gatherers had no mercy, and oftentimes he had to leave his own operations, no matter how pressing, to cultivate the fields of the over-lord.<sup>2</sup> Neither were his natural enemies lacking, for the hippopotamus, the locust, the worm and the birds all took their share of his products.<sup>3</sup> The farming tools were simple; the ground was broken up by a rude plough or hoe, and the seed harrowed by the trampling of sheep or pigs. The grain was carried on the backs of asses to the threshing-floor, where it was separated by being trodden by oxen or asses, and winnowed in the north wind by women. The grain was then measured by officials of the estate, and the lord's share taken to his granary. Cattle-raising was much followed, and various breeds

<sup>1</sup> In the Ptolemaic period there was one of seven years, as also between 1064 and 1071 A.D. Some think a famine mentioned in the later Hyksos time to have been the one referred to in Genesis. High officials sometimes claim credit for distributions of grain in famine time somewhat similar to those made by Joseph.

<sup>2</sup> Besides the regular *corvées* there were doubtless many irregular ones. The priests were always exempt from these (*cf.* Gen. xlvii. 22), as were also the military class and their families while on duty.

<sup>3</sup> To show the felicity of a scribe's life, one gives a good though much exaggerated view of the life of a farmer. "The worm hath taken the half of the food, the hippopotamus the other half; there were many mice in the fields, the locusts have come down, the cattle have eaten, the sparrows have stolen. Poor, miserable farmer. What is left on the threshing-floor thieves have made away with. Then the scribe comes to receive the harvest, his followers carry sticks, and the negroes palm-rods. They say, 'Give up the grain.' There is none there. Then they beat him and throw him into the canal. His wife is bound before his eyes and his children put in fetters. His neighbours run away to save their grain."



were kept.<sup>1</sup> There are few pictures of pigs though they were kept, but being unclean are not often represented, though in certain festivals they were offered in sacrifice. The ass was in all time the beast of burden; wheeled vehicles and horses do not appear till the time of the Hyksos, and camels not till the Greek period.<sup>2</sup> Poultry were not domesticated till late, though wild fowl and deer were fed in captivity. There were no isolated farms, but the peasantry lived together in villages from which they cultivated their crofts.

87. LABOUR.—Slaves were common, and were procured by capture in war or by purchase, but the lowest class seems to have been the negroes who were secured from the Nubians.<sup>3</sup> The Egyptian poor were largely free-men able to hire themselves to anyone, and go where they would except out of Egypt. Still, as a masterless man was without anyone to look after his interests or defend him from injustice, they generally kept themselves as vassals to some person of authority. The two most important classes were the scribes and the soldiers. The scribes were never tired of sneering at the artisan "who is like a heavily laden donkey driven by the scribe." The profession of a scribe was in high repute, as the work was generally easy, and a clever man, by ingratiating himself with his superiors, might rise very high.<sup>4</sup> The

<sup>1</sup> The steward's list of one property records 735 long-horned, and 220 hornless cattle, 760 donkeys, 974 sheep, 2234 goats.

<sup>2</sup> But *cf.* Gen. xii. 16; Exod. ix. 3.

<sup>3</sup> Slaves of foreign birth rose to high positions in the new kingdom (*cf.* Gen. xli 41).

<sup>4</sup> Humility was therefore inculcated. "Bow thy back before thy chief" was one of their proverbs.

military class formed a sort of aristocratic caste. A register of them was kept, and each had a holding from Pharaoh, or the nomarch.<sup>1</sup> Labour was well organised, each craft having its own corporation and elected head,<sup>2</sup> and its own quarter of the city. Each company of workmen seems to have elected its own foreman. A rude tablet in the British Museum gives a foreman's list of his men, the days they were absent and the reasons annexed. This shows that education must have been somewhat diffused among the common people. Wages were paid in kind, but payments were often irregular, and paymasters dishonest. When matters grew very bad the workmen went on strike. In the time of the Ramessides, one company employed in the Theban Necropolis struck three times within six months because of irregularities in the payment of their wages. On one of these occasions the military had to be called out to preserve order.




## CHAPTER XIV

### SCIENCE AND ART

88. WRITING.—The Egyptians had the greatest veneration for writing, which they regarded as the gift of Thoth, and the foundation of all learning. Their system of writing, while very complex, is not difficult to read. Originally the signs were all

<sup>1</sup> The power of the king rested on the priests and soldiers, the rest of the people being generally merely an inert mass.

<sup>2</sup> The Greeks said that even the thieves had their guild with its dean, who carried on negotiations with the police.

pictures, each standing for the thing pictured. In time some signs were used to denote a different word having a similar sound ; thus a goose *sa* is the word *sa*, a son, and never means a goose, and a house *pr* denotes *pr* the verb, to go out. A great advance was made when certain signs came to be used as syllables, and the final step was when some became letters standing for the sound with which their name began ; thus  the mouth *r* is the letter *r*.<sup>1</sup> Vowel signs were not written, hence the

<sup>1</sup> The alphabet signs were :—


 b

 g

 d

 p

 f

 d or z soft

 t

 th

 k

 q

 m

 n

 h

 ch

 kh


 r

 s

 sh




Heb. *x*  the weak, and

 the strong Semitic *ayin*

 w

See Erman, *Life in Ancient Egypt*, p. 334 ; Petrie, *History I.*, Preface.

Some scholars regard the Egyptian alphabet as the original of the Phœnician from which ours is derived, but it came more likely from the Babylonian through the Aramæans.

correct pronunciation of a word is frequently in doubt. Signs denoting the class to which a word belonged were much employed as aids to the reader; thus the picture of a man is always attached to a word denoting a person, and a king's name is always enclosed in a *cartouche* . When the hieroglyphics instead of being carved were written upon papyrus, they assumed simpler and more rounded forms, resulting in a cursive script.<sup>1</sup>

89. LITERATURE. — Egyptian literature is disappointing; it contains so little of real value. In the Book of the Dead there are a few passages of great excellence. Some of the hymns to Ra and Hapi are beautiful; for the Sun and the Nile were realities. But most of the hymns are full of stereotyped phrases suitable for any king or god, and contain nothing devotional. Their songs were much better. There are several love songs surviving. A drinking song, known possibly to the Greeks, was a great favourite, and seems to have been sung at feasts when the mummy was brought in, as it points out the fleeting character of life, and expresses the moral, "Enjoy life as long as thou canst." Two songs of the fellahin have been preserved, one of Dynasty V., sung by the shepherd to the sheep while driving them to and fro in the field to harrow in the seed, and the other of the XVIIIth, sung to the oxen on the threshing floor. The epic of Pentaur, which is the only example of an attempt

<sup>1</sup> The famous Rosetta Stone which gave the key to the decipherment of the Egyptian writing is a basalt slab containing a decree in honour of Ptolemy V. inscribed in three characters, the ancient hieroglyphs, the cursive writing and Greek.

to relate the deeds of a Pharaoh in poetic form (§ 55), was not of high literary merit, although it was used in the schools. Correct letter writing was regarded as important, and there are many examples of schoolmasters' models. The choice literature of the new empire makes great attempts at elegance, one sign of culture being to use many foreign words. Egyptian lore is full of proverbs, many of them very old. Puns are of frequent occurrence ; fairy tales and stories of the marvellous were much relished ; one especial favourite was the story of a shipwrecked sailor who finds himself on a magic island where dwells the great sea-serpent, by whom he is kindly treated and sent safely home to Egypt. Wonderful tales of magic abounded : the most famous magician of all time was Dede, who could restore beheaded animals to life. The tale of the two brothers, Anep and Bitu, is interesting, because of the very close resemblance to the experience of Joseph in the house of Potiphar. Bitu the younger, coming in from the field for seed grain, is tempted by Anep's wife but resists. In the evening she denounces him to his brother with false accusations, and Bitu has to flee for his life.

90. ART. — Art is much more satisfactory ; in spite of many shortcomings, it was really great, both in the range of its subjects and in its treatment of them. Painting in the modern sense did not exist, the pictures are simply coloured drawings. no surface being ever completely covered. The artist was grievously hampered by conventionalisms. The people of the pictures are impossible creations, the face being profile, chest full front, legs side view

with both feet seen from inside, and the hand often having an impossible twist. In several periods attempts were made to break away from these modes, but without any lasting results. In representing the lower classes much more freedom was allowed, and some of the pictures of these are very graphic. Pictures of animals are much more successful. Caricatures are common, and some are very clever.<sup>1</sup>

In colouring no attempt was made at shading, but the colours harmonised well, and the effect is good when seen in the dim interiors for which it was intended. In sculpture the same limitations are seen. The statues in wood and bronze are superior to those in stone, although even modern stonecutters scarcely understand the treatment of stone better than the ancient Egyptians who had to work with the most primitive tools. In statuary there are a few masterpieces, but, the work is generally the production of artisans rather than of artists. In the wooden statues a peculiar life-like expression was imparted to them by inserting eyes of stone, as in the famous Shekh-el-Beled of the fourth dynasty which has eyes of opaque white quartz, with pupils of rock crystal, and framed in plates of bronze.<sup>2</sup> Where poor material was used it was covered with stucco and painted.<sup>3</sup>

<sup>1</sup> *E.g.* one picture shows an ass, lion, ape, and crocodile giving a vocal and instrumental concert; in another, a lion and a gazelle are playing draughts; in a third, the pharaoh of the rats, in a chariot drawn by dogs, gallops to assault a fortress garrisoned by cats.

<sup>2</sup> This statue received its name from workmen who saw a resemblance between it and a neighbouring shekh.

<sup>3</sup> Statues were kept in stock like tombstones in modern times. By a little work any one could be given some resemblance to the person for the accommodation of whose Ka it was needed.

91. ARCHITECTURE.—The houses of the very poor were, as they are to-day, mere huts of wattles plastered with mud. Better class houses were built of rude, sun-dried bricks made of Nile mud mixed with straw. In the erection of more pretentious buildings, the expensive kiln-dried bricks were employed for exteriors, while stone was used for temples and tombs. The mansions of the rich presented a great blank wall to the street, while within was a small town laid out with gardens, avenues, ponds and summer houses. The inner walls, when not covered with matting, were decorated with drawings of animals, or geometrical patterns. The arch was employed in very ancient times, the scarcity of wood probably leading to its discovery. Pillars and columns much employed in temple building, for ornament as well as for use, were often flower-shaped.<sup>1</sup> The temples seem generally to have been orientated to some particular part of the heavens.<sup>2</sup> Huge stones were sometimes used, but generally the blocks were no larger than those employed by modern builders. In the ruins of Karnak there

<sup>1</sup> A favourite column was made like four lotus-stalks tied together. This developed into the fluted or proto-doric.

<sup>2</sup> Lockyer thinks the temple was always placed so that through the door the deity, star or sun, to whom it was dedicated could be seen on a certain day from the adytum. Thus the temple of Amen-Ra was turned to the point of sun-set at the summer solstice. From the shrine to the outside, a distance of about 500 yards, there was a clear way, through which at setting, on that day, the sun would shine for a couple of minutes right through to the image in the dark shrine. This was the manifestation of Ra. The temple would also be thus of great value in determining the exact length of the year. *Dawn of Astronomy*, pp. 99-112,

are blocks thirty feet long weighing sixty-five tons.<sup>1</sup>

92. MATHEMATICS AND ASTRONOMY.—When the overflowing Nile reduced a fertile field to a marsh or a gravel bed as it frequently did, the lord gave the farmer a piece of equal size in reclaimed land. This necessitated exact measurements very early, as the extent of each holding had to be accurately known, and its boundaries marked out. Geometry was an Egyptian invention, but no great advance was made in it in spite of many formulæ. The area of the circle was calculated but not that of the triangle. The methods were cumbersome, and used for practical purposes only. Addition and multiplication tables have been found, but while fractions were used it was with difficulty. Greater advance was made in astronomy which was introduced with astral worship from Babylonia. In the clear air of the Nile valley stars are visible to the naked eye, which are only seen through a telescope in other lands. There were thirty-six constellations

<sup>1</sup> The ruins of the temple of Amen-Ra at Karnak are the most majestic ruins in the world. The temple consisted of: (1) a long avenue of crio-sphinxes; (2) two pylons 135 feet high (one now in ruins); (3) courtyard 275 × 329 feet, with a small temple 80 × 160 feet at one side; (4) two pylons; (5) Hypostyle Hall, or Great Hall of Columns, 328 × 170 feet, supported by 164 columns, the central twelve of which are 66 feet high and 33 in circumference (a number of these have lately fallen); (6) long aisle; (7) open court, with two granite obelisks; (8) cloistered court with roof supported on square piers, each with a colossus in front of it; (9) sanctuary, severely plain, with no obelisks, colossi or pillars (except those put in to support falling roof), and consisting of three parts, ante-room, outer and inner sanctuaries, with two granite steles before the latter; (10) chambers for priests, offerings, etc.



named, and charts and lists prepared, giving the names and positions of the stars. At least five of the planets were known from a great antiquity, and were carefully studied, their colour and appearance being noted. The priestly colleges maintained schools of astronomy, and every important temple was also an observatory. Eclipses were caused by a ferocious sow attacking the moon, when it found its guardians inattentive. The stars do not seem to have been regarded as themselves gods, but rather as the abodes of blessed souls, or as angels of the sun. Thoth, the moon, taught the measuring of time by months, and the inundation marked out the year, which was divided into three seasons, called respectively Inundation, Growth, and Harvest. Each month was in the care of a god, whose name it bore, and each day had also its tutelary deity. The year was of twelve months of thirty days each, and when this was found to be too short, five days belonging to no month were added. The remaining error was never rectified in the practical calendar (§ 16).

93. SKILLED LABOUR.—The Egyptians were fond of beautiful things, and the mechanical arts attained to a high degree of perfection. There are many examples of work in the hardest stones except the diamond, ruby, and sapphire. Beads and amulets of precious stones beautifully cut, pierced and polished, were common.<sup>1</sup> Within the

<sup>1</sup> The three most common charms were the *sa* girdle buckle in carnelian, the symbol of the blood of Isis, which washed away sins, the Sacred Eye, a powerful protective against the evil eye, and the scarab, the symbol of life and eternity. Of the last named there are innumerable examples of all materials and sizes.

last few years some ornaments have been found which give a revelation of the delicacy of jeweller's work.<sup>1</sup> Metals were of two classes, noble and base. Iron was reserved for weapons and tools. Lead was comparatively useless, but was sometimes employed for inlaying temple doors or for small statues. Copper was too yielding to be much used alone, but a few years ago there was discovered a statue of Pepi and his son over life size, entirely wrought in hammered copper of beautiful workmanship and artistic skill.<sup>2</sup> Bronze is the most common metal. From it domestic utensils, often of artistic form, are made. The custom of inlaying gold and other precious metals upon bronze, stone and wood, dates back to the times before the Pyramids. In ancient times silver was more precious than gold, and down to the eighteenth dynasty silver objects are rare in tombs. The Egyptians were proficient in gilding, even large objects being frequently covered with the thinnest of gold leaf. They also made much use of electron, a metal of a fine, light, yellow colour composed of gold amalgamated with 20 per cent. of silver. The obelisks of Hatshepsut were coated with electron, so that "when the sun shone between them, the two Egypts were flooded with their dazzling

<sup>1</sup> *E.g.* a figure of a sacred hawk made up of dozens of microscopic pieces of coloured stone—lapis-lazuli, turquoise and carnelian—every one cut to the forms of the feathers, and every piece having a tiny cell of soldered gold strip to hold it in place, yet the whole bird is only about half an inch in height. The soldering of the minute parts of gold is absolutely invisible.

<sup>2</sup> Probably of the same age is the head of a sacred hawk, wrought hollow of a single mass of hammered gold.

rays." Chains and rings have come down in great numbers, as also some beautiful jewelled pectorals, or breast ornaments.<sup>1</sup> Ivory and ebony were much employed in fine work, and especially for inlaying. Glass was known from very early times and some pieces are yet as perfect as ever. The glazing of pottery in the time of the eighteenth dynasty has never been excelled, or perhaps equalled; but the secret of its manufacture has been lost. The favourite colours were two shades of blue corresponding to the colours of the most prized stones, the lazuli and the turquoise. The leather-worker's craft flourished, and beautifully stamped and decorated leather was in common use. The Egyptians were proud of the products of their looms, and with reason. The garments of the wealthy were sometimes so fine that their limbs show through, and portions of the winding-sheet of Tahutmes III. are as fine as the finest India muslin.



## CHAPTER XV

### MODERN EGYPT

94. GREEK PERIOD, B.C. 332-30.—On the death of Alexander, Ptolemy, a favourite officer, secured Egypt as his share of the Empire. Alexandria, now the capital, increased rapidly in importance.

<sup>1</sup> The arms, fingers, neck, ears, brow and ankles of the dead were loaded with jewelry, and jewelled daggers, axes, bows, arrows and amulets were also buried with them.

The Greeks and Jews, between whom there was the deadliest rivalry and hatred,<sup>1</sup> were very numerous in it, and each nation had its own quarters. The Ptolemies acted as the successors of the native Pharaohs, and left untouched the religion<sup>2</sup> and customs of the land. The Greeks had their own deities and courts, and the latter were frequently resorted to by the Egyptians in preference to their own. As time went on, the natives gradually rose again into positions of trust and importance, and Greeks are found taking Egyptian names. Ptolemy I. founded the famous museum and library of Alexandria, which became for a time the greatest centre of culture in the world.<sup>3</sup> The first three Ptolemies were able and efficient rulers, but with the fourth, decadence began. The Greek rulers at no time lessened the burdens of the people but rather increased them, and a farmer did not get half the produce of his croft.

In this dynasty, it became the practice to formally enthrone the queen as co-ruler with her husband. The women of the Ptolemies were ambitious and unscrupulous. The queen was generally the

<sup>1</sup> Jews in great numbers settled in Egypt at this time. There was a village in the Fayûm called Samaria. A temple, a rival to Jerusalem, was built early in this dynasty, and existed down into Roman times. The Jews were very loyal to the Ptolemies, and were much trusted by them. In Egypt was made the translation of the Old Testament into Greek, which was used by all Greek-speaking Jews, and is still the authority of the Greek Church.

<sup>2</sup> They transferred the income of the temples to the crown, thus making the priests dependent on them.

<sup>3</sup> There is no contemporary evidence that this library was burned either by Cæsar, when forced to burn his ships in the harbour, or by the Moslems, when they conquered the country.

full sister of her husband, and fratricides were frequent. The Grecian power came to an end when Antony was defeated, and the famous, or infamous, Cleopatra VI. poisoned herself.<sup>1</sup>

95. ROMAN PERIOD, B.C. 30-A.D. 642.—The first two centuries of Roman rule was a time of comparative prosperity. Egypt was the granary of the empire; and he who controlled it, could starve Rome into submission.<sup>2</sup> But this changed, and Egypt became of little importance, for agriculture was so oppressed by taxation, by official neglect of irrigation, by the pillage of Roman soldiers and officials, and by the raids of neighbouring peoples, that the arable land was much less productive, and greatly diminished in extent.<sup>3</sup> Christianity was early brought to Egypt where it spread very rapidly, being eminently suited to that downtrodden people. But the story of Christianity in Egypt is one of the saddest pages in Church

<sup>1</sup> Cæsar became enamoured of Cleopatra when she appealed to him to restore her to the throne from which she had been driven by her brother-husband's advisers. He did so, and she went to Rome, and lived with him until his assassination. She murdered her husband, and in her later life associated with herself as king, her son, Ptolemy VI., named Cæsarion, after his father. Her greatest enemy was Herod the Great, who was carving out a kingdom for himself in Palestine, for if Antony had been successful against Octavian, Palestine would have been handed over to Egypt. Herod wished to put Cleopatra to death, when on one occasion she visited Jerusalem, because she had tried to exercise on him those charms which had been so fatal to Cæsar and Antony. He was dissuaded from this by his advisers who feared the vengeance of Antony.

<sup>2</sup> Hence Egypt was kept by the emperor as a royal province, and no senator was allowed to enter it except by spécial permission of the emperor.

<sup>3</sup> Many gave up farming and turned to brigandage.

history. At first the Christians were severely persecuted, but with Constantine (324-337) came recognition, then because of doctrinal differences they immediately turned on one another with the grossest fanaticism and cruelty.<sup>1</sup> Theodosius I. (379-395) formally declared Christianity to be the religion of the empire; and, as the emperor favoured the orthodox party, a cruel persecution of Arians, pagans and Jews was carried on.<sup>2</sup> In 536 the Monophysites separated from the dominant, though much less numerous party, and elected a patriarch of their own.<sup>3</sup>

96. MOSLEM PERIOD, A.D. 640-1882. — The native Christians, tired of the injustice of their orthodox rulers, sided with the Mohammedans when they came against Egypt. After the conquest they were, therefore, not badly treated, except that they were regarded as inferiors, and had

<sup>1</sup> Athanasius and Arius are the great names of this controversy. Alexandria from its founding had been a hot-bed of rioting, and its masses were always ready for any disturbance. Contests between Jews and Greeks were of frequent occurrence down to Christian times, and then the riots were between Christians, or between Christians and pagans or Jews. The Egyptian Church at first held strongly to the Arian theology, and later to the Monophysite doctrine that Christ's human nature was wholly absorbed in the divine, and that He has now only the divine nature. (For orthodox doctrine, see Shorter Catechism, Q. 21.) The native Church, or Copts, are still Monophysites.

<sup>2</sup> Perhaps the most notorious act of these monkish persecutors was the murder of Hypatia, the female pagan philosopher (415).

<sup>3</sup> The early Egyptian Church was greatly given to Monasticism and gave this character to the mediæval age. Some Egyptologists think the worship of the Virgin and Child is a development of the old Egyptian worship of Isis and the Child Horus. The artistic representations of the Virgin and Child resemble very closely the old Egyptian statuettes of Isis and Horus.

to pay a special tax. In spite of this, the great majority of them remained faithful, and a century later still numbered over 5,000,000, while the Moslems complained that their religion was making no progress. Many Arabs migrated into Egypt, and intermarried with the Copts; and some of the rulers subjected their Christian subjects to severe persecutions and tormenting disabilities, so that the Christian population was greatly reduced by slaughter or apostasy.<sup>1</sup> In 969 the country was conquered, and Cairo founded by the famous Fatimite dynasty.<sup>2</sup> The new rulers governed the country admirably for a time. Population increased rapidly, and the whole commerce of India and Central Africa flowed to Egypt. The Shi'ite rulers were displaced, in 1169, by the famous Saladin, a Sunnite or orthodox Moslem, whose reign is the most glorious period of Moslem Egyptian history. From 1240 to 1517 the country was governed by the Mamelukes,

<sup>1</sup> In 832 a great massacre of Christians took place, and since then the Moslems have been in the majority. The Copts, the purest representatives of the ancient Egyptians, now number about 500,000—a fifth of the indigenous population; the total number of Christians of all schools and races is about 650,000—about a tenth of the whole people.

<sup>2</sup> Mohammedanism is sharply and incurably divided into two great parties: the Fatimites who hold that the leadership of the Faith belongs by divine right to the descendants of Fatima, the daughter of the Prophet; and the Sunnites who follow the Omayyad Caliphs who excluded the grandsons of Mohammed from the succession. The Sunnite division is much more orthodox than the other or Shi'ite which is regarded as heretical, if not atheistic. The Mamelukes kept the Caliph in captivity, and ruled the Moslem world in his name. When the Sultan of Turkey conquered Egypt he forced the Caliph to transfer to him his spiritual authority and hence the Turk claims to be the head of Islam.

whose rule was bad.<sup>1</sup> In 1517 Selim I. of Turkey conquered Egypt and made it a Turkish province. The Mohammedan rule in Egypt from the beginning has been evil, and that continually. The common people were regarded as mere machines to produce taxes. Through misrule and neglect of the canals, famines from low Niles were frequent,<sup>2</sup> and were generally followed by pestilence; so that at times the population decreased to a third of its normal number. Taxes were multiplied, and farmed; the officials were oppressors; and murder and brigandage were common. Such a period of tyranny would, or could have been borne, perhaps, by no people except the patient Egyptians. Finally, British influence, in 1882, became supreme in the ancient land, and the load of oppression has been removed at last from the people.

<sup>1</sup> As the name shows, these were slaves purchased by the Sultans and trained as soldiers, who succeeded in gaining possession of the supreme power. One of the greatest of these, Beybars, because of a blemish in one eye, was bought originally for about only £20. This Sultan annihilated the last remnant of the Christian kingdom of Jerusalem.

<sup>2</sup> One of the worst lasted for seven years, 1066-1072.



COMPARATIVE  
CHRONOLOGICAL  
TABLE

# COMPARATIVE CHRONOLOGICAL TABLE

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B.C.	EGYPT.	BABYLONIA AND ASSYRIA.	ISRAEL.	OTHER PEOPLES.
Bef. 4000 c. 4000	Rival Kingdoms. Menes united.	City States. Lugalzaggisi rules as far as Meidin. Sargon I. of Akkad. Ur-Bau and Patesis of Shurpurla. Gudea.		
c. 3200 2600 2400	Dyn. IV. Pyramids. Dyn. VI.	First Kings of Babylon.		Elamites enter Babn. Arab Migrations. Elamites expelled from Babn. Hittites appear in Syria.
c. 2250 c. 1800	Dyn. XII. Hyksos Conquest.	Chammurabi (Amraphel). Earliest Kings of Assyria. Kasshites in B.	Abram (?). Hebrews (part) go to Egypt.	
c. 1570 c. 1516 c. 1503	Dyn. XVIII. Hyksos expelled. Haishep-ut, Queen. Tabutmes III.	Struggle bet. B. and A.		Empire of Eg. extends to Euphrates.
c. 1450	Amenhotep II.	Boundary Settlement bet. B. and A.		Hittite league rules Syria.
c. 1390 c. 1340 c. 1320 c. 1254	Akhenaten. Dyn. XIX. Ramesse II. Merenptah.	Tiglath Adar A. conqs. B.	Oppression in Egypt. Palestine Hebrews conquered by Merenptah. Exodus.	"Sea-peoples" enter Syria. Philistines established in Palestine.
c. 1203 c. 1100 c. 1080	Dyn. XX. (Rammesside). Dyn. XXI.	Tiglath Pileser I. A.	Gideon. Judge. Sam. J. (1050). Saul K. (1030). David (1000)	{ Decline of great powers allows Hebrews. Arameans, etc., full scope in Syria. Rise of Damascus.
c. 970 { 930	Dyn. XXII. Libyan Shoshenq I. Osorkon I.	Tiglath Pileser II. { Asshurdan II.	Solomon (965). Hiram I., Tyre. Temple built. Disruption (934).	

B.C.	EGYPT.	BABYLONIA AND ASSYRIA.	ISRAEL.	OTHER PEOPLES.
860	Shoshenq II.	Shalmaneser II.	Battle of Karkar (854).	Kingdom of Urartu, E. of Lake Van. established.
842	Takelot II.	Shamshi-Adadman IV.	Jehu J. Ahaziah J. (843).	Hazaël, Damascus.
824	Shoshenq III.	Shalmaneser III. (783).	Jehoash J. (836).	
800	Dyn. XXIII. (Ethiopic)	Tiglath Pileser III. (Pul.).	Jeroboam II. J. (781). Uzziah J. Israel conq. (738). Amos P. (763). Hosea (743). Isaiah (738).	Benhadad III., Damascus.
745				Rezon II. (740), Damascus.
725	Dyn. XXIV. (Saitic).	Sargon (722).	Micah (724). Captivity of Israel (721). Hezekiah.	
719	Dyn. XXV. (Ethiopic). Shabako.	Sennacherib.	Hezekiah leads revolt against Assyria.	
705		Western Campaign. Sennb. destroys Babylon (689). Esarhaddon (681).	Manasseh (686).	Revolt of Baal of Tyre.
701	Taharqo (Tirhakah).			
695				
672	Eg. conq. by Esarhaddon			
667	Eg. reconq. by Assurbanipal (668).			
665	Dyn. XXVI. Psametik.			
645	Assyrians withdraw.			
640-620	Cimmerians bought off.	Babylonia independent.	Josiah (639). Jeremiah (626). Reformation of Josiah (621).	Organ. of Median Kingdom under Cyaxares.
610	Necho II.			
608	Campaign in Asia.		Battle of Megiddo.	
607		Fall of Assyria.		
604	Eg. defd. at Carchemish.	Nebuchadrezzar, 604-562.	First captivity.	Legislation of Solon (Greece, 594).
597				Astyages of Media.
588	Uahebre (Hophra).			Rise of Cyrus (556).
586				
569	Aahmes II. (Amasis).			
567	Conq. by Nebuchadrezzar.			
555		Nabonidos.		

# COMPARATIVE CHRONOLOGICAL TABLE—continued.

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B.C.	EGYPT.	JUDAH.	OTHER PEOPLES.
525 521	Conq. by Cambyses. Darius.	Temple rebuilt, Haggai and Zechariah.	Rome—Expulsion of Tarquins.
485 464 460 414	Xerxes. Artaxerxes. Revolt of Inaros. Revolt. Dyn. XXVIII. Amen-rut. Dyn. XXIX. Dyn. XXX. Artaxerxes III. (Ochus) reconquers Egypt. Alexander the Great conquers Egypt. Ptolemy I. (Soter).	Nehemiah, gov.  Jonathan h.p.  Onias I. h.p.	Battles of Marathon (490), Thermopylæ (480). Greece—Herodotus, Peloponnesian war (431). Darius II. (424).
408 386 349 332 322		Judah conqd. by Ptol. Many Jews go to Egypt. Simon the Just h.p. (c. 301).	Greece—Death of Socrates (399). Persia—Artaxerxes III. Samaria—Building of Temple.
312 284 c. 250	Ptolemy II. (Phila- delphus). Translation of O.T. into Greek begun. Ptolemy III. (Euergetes). Ptolemy IV. (Philopater) recovers Palestine.		Rise of Seleucid kingdom of Syria.  Romans masters of all Italy (265).
247 222			Syria—Antiochus Great (224) conq. Palestine.

B.C.	EGYPT.	JUDAH.	OTHER PEOPLES.
205	Ptolemy V.	Final conquest of Palestine by Seleucids (198). Hebrew Temple in Egypt built.	Rome intervenes bet. Egypt and Syria.
181	Ptolemy VII.	Temple plundered (167-6).	
171	Battle of Pelusium.	Victories of Judas Macabeus. Temple re-dedicated.	
165		Herod the Great, King of Judea (40).	Herod the Great, gov. of Galilee (46).
47	Cæsar restores Cleopatra VI.	Birth of Christ.	
30	Egypt a Roman province.	Death of Herod.	
A.D.		Crucifixion.	
7-6		Death of Paul	
30		Death of Peter.	
65			
80			
323	Arian controversy.		
527	Last remnants of Heathenism destroyed by Justinian.		
640	Arab conquest.		

Dynasty I-III Menes - 3111-2998

" IV. Seneferu - 3198-3121

" V. Amen - 3121-3073

(Throne name.  
not Temporarily)

" VI. Pepi I - 3503-3335

" II (4 years) -

Thut (the great nobles architect)

" VII - X - Confusion date - 3222-2985,

" XI. - 6 Antef's 3005-2778,

" XII - 2778-2748,

" XIII - XIV - Thut III  
captain, 2515-1928.

" XV - XVI - Thut III

last known king

was a pepi.

" XVII - Sequeneura -

" XVIII - 1887-1387

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